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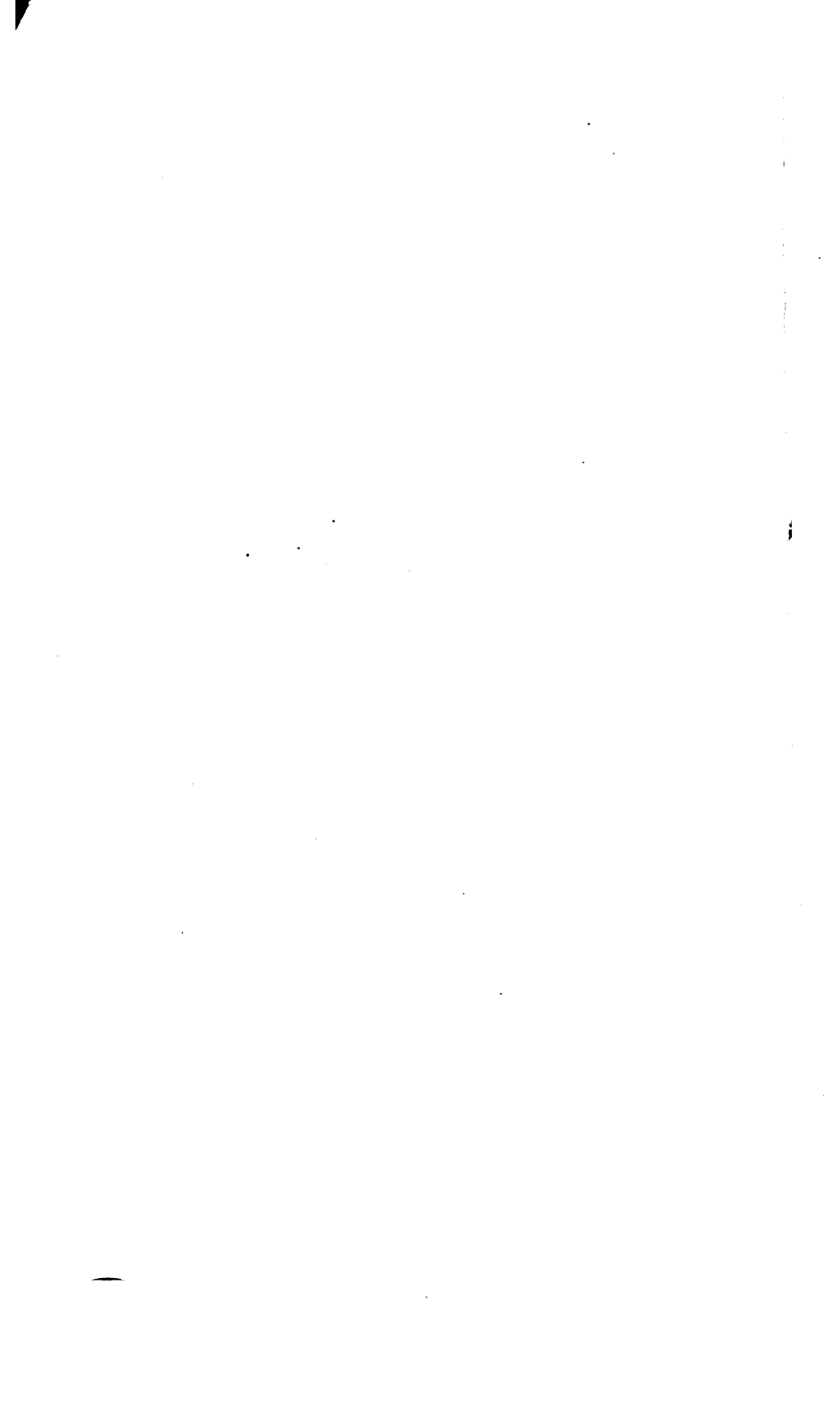
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THE
CRITICAL REVIEW:

OR,

Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the TWENTY-THIRD.

— *Nothing extenuate,
Nor set down aught in malice.*

SHAKESPEAR.

*Plorare suis non respondere favorem
Speratum meritis—*

HOR.



L O N D O N :

Printed for A. HAMILTON, in *Falcon-Court, Fleet-Street.*

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P R E F A C E
TO THE
TWENTY-THIRD VOLUME
OF THE
CRITICAL REVIEW.

AS the Authors of the Critical Review seldom solicit an audience from the Public on their own account, they hope to meet with indulgence on the present occasion.

It has been remarked, 'That the highest character a judge can acquire, is that of pleasing both parties, or neither.' The truth of this observation the Critical Reviewers lately experienced; having perceived, from several anonymous publications, that their impartiality has excited a kind of jealousy between the Dunces of England and Scotland, which terminates in each party abusing the Critical Review.

The authors of this work took an early opportunity of declaring, 'That they never pretended to infallibility in criticism, or presumed

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to decide with dogmatical authority : they have delivered their sentiments as opinions only, supported with reasons on which every reader may exercise his own understanding.'---They flatter themselves with having generally acted in strict conformity to those professions : though they consider it as a misfortune inseparable from the nature of their undertaking, if their observations have disgusted a few persons of real genius ; but must, at the same time, declare, that they have been always open to conviction, reproof, and information.

They are inclined to think, that if they had not endeavoured to discourage that destructive antipathy which political prejudices had raised in England against the inhabitants of North-Britain, it would have been impossible for their most inveterate enemy to charge the Critical Reviewers with forming a Scotch conspiracy to depreciate English literature ; especially as many instances might be produced in which they have treated the writers of that country very freely, and even declared *, 'It is a melancholy truth, that every idle Scotchman who will not, or cannot earn his bread by the employment in which he was brought up, commences author, and undertakes to translate books into a language of which he is entirely ignorant.'

* See Number I. page 81.

A time of public discontent is the harvest of poor authors, because the most despicable scribbler can then render himself of importance with the vulgar, either by flattering their prepossessions, or gratifying their spleen. It was against such alone the Critical Reviewers declared war: they thought it their duty to endeavour to expel the poison of national animosity, by exposing the unjustifiable manner in which it was propagated; and took every opportunity of shewing that such writers were equally dull and rancorous. Their attention was fixed not upon England or Scotland, but upon truth and falsehood, upon liberal and illiberal publications; in short, they were accused of taking part in a national dispute merely because they thought themselves obliged, on all occasions, to point out how intimately *chiffon* is connected with faction,

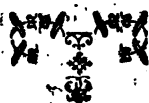
Such are the sources of the impotent attacks made upon the Critical Reviewers by those, and those only, who have felt the justice of their decisions. Left this assertion should carry with it some appearance of arrogance, they humbly beg leave to put the following question to every disinterested reader of sense, candour, and learning: Whether he knows any work subsist, in a tolerable degree of reputation with the public, after having been condemned by the authors of this Review? If any such work can be produced, the authors are willing to make a public retraction.

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If no such instance can be brought, they hope the inference is fair, when they say, that it amounts to an acknowledgment of their never having condemned any work of real, permanent, merit; and consequently, that the abuse they have had so often and so plentifully bestowed upon them, rises from writers of a contrary character.

The test to which they appeal is the more trying for them, as both their friends and enemies have a large field of investigation.—They now enter on the twenty-third volume of their work, consequently the pieces they have reviewed are multifarious, and afford numerous objects of enquiry. They may, therefore, safely conclude this address to the Public, with two lines from a poet not only of great genius, but long experience, the late Dr. Young,

*Time is the judge; Time has no friend nor foe:
False fame must wither, and the true will grow.*



THE CRITICAL REVIEW.

For the Month of *January*, 1767.

ARTICLE I.

A Dissertation concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents. By John Gill, D. D. 8vo. Pr. 6 s. Keith.

THE author of this Dissertation has investigated the antiquity of the Hebrew language, letters, vowel-points, and accents, with great industry, sagacity, and learning; and though we differ from him in some particulars, especially concerning the authority of the points, yet we have read his performance with pleasure; as it exhibits a clear and distinct view of the controversy, and all the arguments by which his opinion is supported. In the preface he endeavours to defend the character of the Masorets against the censure and ridicule of modern writers.

There have been innumerable disputes about the primitive language. Several nations have contended for the right of precedence in this respect; but the Syriac, or Chaldee, and the Hebrew, are generally thought to have the best claim to this honour. Our author considers their respective pretensions; and, having assigned his reasons for not allowing the superior antiquity of the Syriac, proposes the following arguments in favour of the Hebrew tongue.

I. The Hebrew alphabet appears to have been the first alphabet of all the eastern languages; and from thence other nations seem to have derived the names, the number, the order, and, in many instances, the form of their letters.

II. The perfection and purity of the Hebrew language is a proof of its antiquity; as that which is perfect, pure, and undeviated, must be antecedent to that which is imperfect, corrupt, and derived.

III. The paronomasia which Adam used, when he called his wife *woman*, seems to be an evidence of the originality of the Hebrew tongue.

Vol. XXIII. *January*, 1767.

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IV. The names of persons and places before the confusion at Babel, are in the Hebrew language, and are plainly derived from Hebrew roots.

V. The law was written in Hebrew by the finger of God, and the sacred books were composed in the same language by divine inspiration. Now it is reasonable to conclude, that the language in which God wrote the Decalogue, and in which he inspired the prophets to write, must be the same in which he conversed with Adam, and gave him a faculty of speaking: if so, the Hebrew is the primitive language.

These arguments are stated in a more ample manner by this learned writer; but all that can be admitted, is the probability of his hypothesis. The authors of the Universal History have invalidated some of these arguments, and asserted the priority of the Syriac tongue: however, allowing the preference to the Hebrew, it is natural to suppose, that the first language of mankind must have undergone great alteration, in the space of twenty-four centuries, between the creation and the time of Moses.

The author now proceeds to enquire, why this language is called *Hebrew*; and, having considered several other etymologies, he prefers the opinion of those, who derive the name from Eber, the father of Phaleg. For, as St. Austin observes, before the confusion, language was one, and common to all, and needed no name to distinguish it; it was enough to call it the speech of man, or the human language; but when there was a confusion of tongues, and so more than one, it became necessary to distinguish them by names; and what name more proper for the first language than that of Hebrew, (or Ebrew, as our author would have it written) from Eber, the last man in whose days it was alone and common to all? for in his son's days the earth was divided into different nations speaking different languages. Moreover, Shem is said to be *the father of all the children of Eber*; and as they were afterwards called Israelites from Israel, and Jews from Judah, so from Eber they were called Hebrews, and their language Hebrew. This is farther manifest from Numb xxiv. 24. where the names of Assur and Eber denote the Assyrians and Hebrews.

It has been a controversy among learned men, for a century or two past, whether the modern letters used by the Jews, in which their sacred books are now extant, are the same in which the law and the prophets were originally written. This is denied by some; and it has been affirmed, that the original letters of the Hebrews, in which the books of the Old Testament before the times of Ezra were written, were what are called Samaritan; and that Ezra, after the return of the Jews
from

from the captivity in Babylon, changed these letters for the *Marabbab*, or square ones since in use, and in them wrote all the sacred books then in being, and left the ancient letters to the Samaritans; and this notion has been embraced upon the testimonies of Eusebius and Jerom. But the foundation of it appears to be a Jewish tradition; for, 'it is not likely, says Dr. Gill, that the law should be given to the Israelites, and the sacred books be written in Samaritan letters, that is, in the old Phœnician characters, which belonged to the race of Canaan; and if they were, that the people of the Jews could be prevailed upon to part with them, in which their holy books were written; and if they were written in them, as then, besides the Pentateuch, the books of Joshua, Judges, Samuel, the Psalms of David, and books of Solomon, and the Prophets before the captivity, must be written in the same character; and if so, it is strange that not one copy of either of these should be heard of, seen, or known; nor is it probable that the books of the Old Testament should be written in two different characters; those before the captivity in Samaritan letters, and those after it in the square letters, as they must be according to this hypothesis. It is not to be believed, that Ezra would attempt such a change of himself without an order from God, which nowhere appears, when such a charge against innovations stands in Deut. iv. 2, nor does it seem possible that he should be able effectually to do it; it could never be in his power to call in all the copies of the sacred books, which the Israelites had carried into the several parts of the world, through their captivities; nor is it probable that the Samaritans, if possessed of the square character, * which is grand and majestic, should ever be prevailed upon to part with it, for a character so ugly, so ill shaped and deformed as the Samaritan is; nor was it in the power of Ezra to oblige them to it: to which may be added, that surely it can't be thought that those ugly and ill-shaped letters were formed by the finger of God, and the law written by him in them, the contrary to which is now universally affirmed by the Jews; and yet with what confidence has this been asserted, and those of a different sentiment treated with most abusive language, unbecoming men of learning, by such as Scaliger, Drusius, and Vossius, as if they were men but half learned, half divines, mere fools, sceptics, &c. but of late I observe this confidence abates, and learned men begin to think that it is far from being a determined point, what were the original characters of the Hebrews.'

* By whom is this supposed?

Our author, in this enquiry, endeavours to make it appear, at least probable, that the Jews and the Samaritans always had letters distinct from one another, and always retained them: that the Jews had the square letters *ab origine*; and the Samaritans their characters from the Phœnicians and Assyrians, whose language and letters, he thinks, were all the same, or not very different.

He then proceeds to consider the antiquity of the vowel-points and accents.

There have been, as he observes, many different opinions concerning them. Some think they are of a divine original; and others, that they are of human invention. Some suppose that they were first invented by Ben Asher and Ben Naphtali, about the year 1037; others, that they were devised by the Jews of Tiberias, at least five hundred years after Christ, or however were invented after the Talmud was finished; others ascribe them to Ezra, and the men of the great synagogue; who, they suppose, at least revived and restored them, and fixed them to the consonants, which before were only delivered, and used in a tradictionary way; and others are of opinion, they were given to Moses on Mount Sinai, as to the power of them in pronouncing and reading, though not as to the make and figures of them in writing, but were propagated by tradition to the times of Ezra; whilst others believe they were *ab origine*, and were invented by Adam together with the letters, or however, that they were coeval with the letters, and in use as soon as they were. In order to discover which of these accounts is most probable, this learned writer traces the points step by step, from one period to another, from the time of Ben Asher, A. D. 1037, to the return of Ezra from Babylon; which was, according to bishop Usher, before Christ, 454 years. In the course of this enquiry he cites the writers which either mention the points, or afford an argument of their existence, at the time when they respectively wrote.

It appears, he thinks, very evidently, from several disputes among Jewish grammarians, that the points were in use in the eleventh century; and in the tenth, Saadiah Gaon, if we may believe Jarchi, wrote a book concerning pointing. In the church of St. Dominic, in Bononia, a copy of the Hebrew Scriptures is kept with great care; which has the vowel-points, as dean Prideaux and others affirm: Dr. Gill supposes it was written about the year 900. The author of the book of *Cosri* speaks with great encomiums of the points and accents; and this work, according to our author, must have been composed before the middle of the eighth century. About the year 500 or 508 the Babylonian Talmud was finished, and though the Talmudists

Talmudists do not mention the names, nor express the figures of the vowel-points, yet he thinks they manifestly suppose them; as when they say, "read not so, but so," it is plain, he says, they have no reference to the consonants, which are the same one way as another; consequently they must have respect to the difference of the vowel-points, the doctrine of which is the foundation of their remarks. And among other circumstances he observes, that there is a dispute about giving a reward to those who taught the accents; which could never have been thought of, if the accents had not then existed.

The Masorah was the work of various persons in several ages. He supposes that it was in being, at least, an hundred years before the Babylonian Talmud; and he observes, that the remarks of the Masorets not only relate to entire words, letters, or consonants, but also to points and accents.

Jerom flourished about the year 385, and our author affirms, that he often speaks of the Hebrew points and accents. It appears also, he says, in several instances in the works of this father, that the punctuation in his time was the same with the modern punctuation; and it is observed, that his version of the Psalms agrees with the pointed text.

In our Review of Purver's Translation of the Bible we produced the following passage in Jerom, to disprove the use of the vowel-points in his time: "It matters not, whether it be called *Salem* or *Salim*, since the Hebrews very seldom make use of vowel-letters in the middle; and according to the pleasure of readers, and the variety of countries, the same words are pronounced with different sounds and accents."

Jerom, says Dr. Gill, is here to be understood either of the *matres lectionis* יתנ; and it is very true that these are seldom used in the sacred books of the Hebrews, which makes the use of the vowel-points the more necessary; and if the *matres lectionis* were expunged upon the introduction of the points, as is suggested by some, then the points must have been before Jerom's time, and consequently not the invention of the men of Tiberias; since it seems the above letters were rarely used in his time as placed between consonants;—or else he is to be understood of vowel-points going along with letters; and these he might truly say, were very rarely used, because pointed Bibles in his time were very rare: but then he supposes such were used, though but seldom.

In this explication of Jerom, our author supposes, first, that it is probable, the *matres lectionis* were expunged upon the introduction of the points; and, secondly, he observes, that in the time of Jerom 'pointed Bibles were very rare.' In this case he must either give up the divine authority of the points, or he

must acknowledge, that those Jews, who ventured to mutilate the Bible, and expunge not only some of the *principal* letters, but all the vowels, were most impudent and sacrilegious corrupters of the sacred text. Nay, we may venture to affirm, that if the vowel points had been *ab origine* annexed to the letters, no Jew nor Christian in the universe would have had the temerity to strike them out, or use an edition of the Bible castrated in such an enormous manner; and therefore, upon our author's principles, the *general reception* of unpointed Bibles, in Jewish synagogues, among people tenacious of *every tittle of the law*, is a circumstance which entirely overthrows the divine authority of the punctuation.

Jerom, however, in the place above cited, very evidently alludes to the *alphabetic* vowels, which, as he observes, *in medio perarò utuntur Hebræi*. His expression is *LITERIS vocalibus*; and if שׁוׁ had been pointed by sacred authority, he would not have said, it was no matter whether it was called *Salem* or *Salim*. Besides, if the points had been coeval with the letters, he would not have asserted that the pronunciation of Hebrew words was various; nor would he have said that the *accents* (if by *accents* we are to understand certain visible marks of divine original) were different in different nations. In short, this passage in St. Jerom seems inconsistent with our author's hypothesis.

He proceeds, and observes, that in a book of Epiphanius against various heresies, written about the year 370, there are several quotations exactly agreeing with the present punctuation.

About the year 360, R. Ase is said to have written a large book concerning the cabalistic secrets in the pointing. A. D. 340, lived R. Hillel, the prince, and he is said to have written a copy of the Bible, with points.

In the beginning of the fourth century, according to Buxtorff, R. Bar Nachmoni wrote the *Rabbot*, or commentaries on the five books of Moses; and in these commentaries mention is made of the points and accents.

In the Jerusalem Talmud, which is thought to have been finished in the year 250, the accents are mentioned, the distinction of verses are observed, and some remarks are made, from which he infers the existence of the points at that time.

About the same time Origen composed his Hexapla; and our author observes, that the first chapter of Genesis, and other passages, as given by that writer, perfectly agree with the modern punctuation; and for this agreement, he thinks, we cannot account, without supposing that the author had the use of a pointed Bible. In the book of Zohar, the points and ac-

cents

cents are expressly named ; and our author is of opinion, that it was written about the year 120.

In the first century the Targums of Jonathan and Onkelos were written. By some Jewish commentators Jonathan is observed, in some places, to translate and paraphrase according to the points ; and Onkelos, says Dr. Gill, scarce ever departs from the modern punctuation.

The silence of Philo and Josephus about the points, is only a proof, he thinks, that they were not a matter of controversy, but no proof of their not being in use.

Our Saviour says, *till heaven and earth pass away, one jot, or one tittle, shall in no wise pass from the law.* Here, Dr. Gill observes, that, as the least letter in the alphabet, *yod*, is referred to, so the least of the points in use, *chirek*, is also ; between which and the Greek word *κεραία*, is a great nearness of sound, and it seems to be no other than that point made Greek. This argument he calls unanswerable. But, first, we can never suppose that *κεραία* is only the word *chirek* made Greek ; for it is a common word derived from *κερας* ; and we do not see how it was possible for this writer to form such a notion, unless he has mistaken the word *הִירֵק*, *stridor*, for *קֶרֶן*, *cornu* ; the first being the name of the Hebrew point, and the other signifying a *horn*. Secondly, if an allusion to the points had been intended in the place above cited, it is more probable that the word *συγμα* would have been used. Thirdly, *bireq*, or *chirek*, which is a single point at a distance below the line, can with no kind of propriety be called *κεραία*, *qua significat corniculum, eminentiam, vel apicem majoris corporis aut signi.* We therefore cannot agree with Piscator, Pafor, Dr. Gill, and others, that our Saviour's words are a proof that the Bible in his time was pointed.

Our author farther observes, that the biblical names of persons and places mentioned in the New Testament, seem to confirm the modern punctuation.

Thirty years before Christ lived two famous Jewish doctors, Hillel and Shammai, heads of two sects, the Rabbanites and the Karaites. The latter unanimously declare that their copy of the law had the points and accents ; and many of the Rabbanites assert, that the points and accents were equally ancient as the letters. The Karaites arose about the year before Christ 120. And their sense about the points, is, says our author, with me an invincible proof of the great antiquity of the points. For from the time that this sect sprang up, it was not possible for the Pharisees, Rabbanites, Masoretic, or traditionary Jews, to have introduced such an invention as that of the vowel-points, but these men would have objected against it.

The book of Bahir expressly mentions the points, and it is supposed, that it was written forty years before Christ.

The date of the Cetibs and Keries, or marginal notes, our author fixes about the year Ant. Chr. 164, and some of these relate to anomalous punctuations.

The Bible was translated by the Seventy, two hundred and seventy-seven years before the Christian æra; and Dr. Gill remarks, that the Pentateuch in particular is almost every where translated in agreement with the modern punctuation, and that the word Jehovah is rendered *κυριος*, or *θεος*, agreeably to the points.

He comes now to Ezra; and he thinks it may be safely concluded, that the points and accents were in being in his time, since they are treated of in the Masorah, which he supposes was begun by Ezra, at least by the men of his synagogue. Besides, says he, the Scribes, which were assistant to Ezra in reading the law, cannot well be thought to have read it *disjunctly*, and caused the people to *understand* the reading of it, even men, women, and children, without the points.

Having traced the points to this period; and having urged several arguments in their defence; as, that the language cannot be perfect without the vowels; that the nature and genius of the Hebrew tongue require points; that the points are useful to learners, and necessary to remove ambiguity and confusion in words and sentences; that we must suppose God would deliver his laws in the plainest and clearest manner, which cannot be the case if the points are rejected; that without the points the infallibility of the Scriptures cannot be supported; that if all Scripture was given by inspiration, then are the vowels as well as the consonants of divine original; and lastly, that the introduction of the points must have been known if they had been a modern invention; he therefore concludes, that the points and accents are coeval with the letters.

This reasoning, we apprehend, may be answered in a satisfactory manner. The use of the points is evidently superseded by the alphabetic vowels א, א, א, א, א; and the force of the argument derived from this learned investigation of all antiquity seems to be greatly diminished, when we consider, that if the points had been originally annexed to the letters, their vestigia in future ages would not have been so obscure and ambiguous as they are at present.

II. *Four Dissertations. I. On Providence. II. On Prayer. III. On the Reasons for expecting that virtuous Men shall meet after Death in a State of Happiness. IV. On the Importance of Christianity, the Nature of Historical Evidence, and Miracles.* By Richard Price, F. R. S. 8vo. Pr. 6s. Cadell.

IT cannot, as this writer very justly observes, but be a matter of anxious enquiry with every considerate person, how far he has reason to think well of that world in which he exists, and of its laws and administration. If about this no satisfaction can be obtained, there will be an end of all the chief comforts and hopes of reasonable beings; the course of events must be viewed with suspicion, and the world contemplated with disgust and pain. The doctrine of Providence, therefore, is plainly of the highest importance; and this author can want no apology for attempting to explain and defend it.

In pursuance of his design he endeavours to prove, "that all the occurrences in nature are under perfectly wise and good direction."

There are two ways of proving this. One, from the consideration of the Divine perfections; the other, from what falls under our notice of the frame and constitution of the world.

In the first section he shews, that the perfect character of the Deity cannot be maintained without allowing an all-directing and unerring Providence.

The design of the second is to give an account of such arguments for providence, as may be gathered from considering the general laws and constitution of the world.

Under this head he endeavours to evince, that there is not only a plan or constitution of nature, by which beings are supported, and a general direction given to events, but that there is an influence of the Deity constantly exerted to maintain this constitution; or, in other words, that the Deity is always present, and always active, in all places; and that his energy is the first mover in every motion, and the true source of all the powers and laws which take place in the material world.

In opposition to this doctrine it has been alledged, "that it is impairing the beauty of the world, and representing it as a production more imperfect than any work of human art, to maintain that it cannot subsist of itself, or that it requires the hand of its maker to be always employed, to continue its motions and order."

The author thinks, the full answer to this objection is, that to every machine or perpetual movement for answering any particular purpose, there always belongs some *first mover*, some *weight* or *spring*, or other power, which is continually acting upon

upon it, and from which all its motions are derived ; and that, without such a power, is it possible to have an idea of any such machine ? The machine of the universe then, like all besides analogous to it of which we have any idea, must have a *first-mover*. This first-mover cannot be matter itself, for matter is inactive ; it follows, therefore, that this objection is so far from being of any force, that it leads us to the very conclusion which it is brought to overthrow.

Having concluded his proof, that the Deity pervades and actuates the whole *material* world, and that his unremitting energy is the cause to which every effect in it must be traced, he subjoins the following observation — ‘ The *spiritual* world is, without doubt, of greater consequence. Is his energy then wanting here ? Is there not *one atom of matter* on which he does not act ; and is there then *one living being* about which he has no concern ? Does not a *stone* fall without him ; and does then a *man suffer* without him ? Are such influences as may be necessary to bring about a just regulation of events in the moral world, less likely than those influences which we know to be exerted continually to maintain the order of the inanimate world ? The truth is, the inanimate world is of *no* consequence abstracted from its subserviency to the animate and reasonable world. The former, therefore, must be preserved and governed entirely with a view to the latter.’

This leads him to a farther argument on this subject, which offers itself to us, upon considering the wisdom manifested in the structure of every object in the inanimate creation. ‘ How beautiful, says he, is the form of every vegetable, and how curiously arranged its parts ? What exquisite mechanism, what nice workmanship and amazing art appear in every leaf and spire of grass ? — Let us now ask ourselves ; has God, on objects in themselves so worthless, poured forth such a profusion of wisdom and skill, and is he sparing of these in the concerns of reasonable beings ? or does he less regard order and fitness in the determination of their states ? — It is not possible to imagine this. — Whatever appearance the affairs of men may at present make to us, we may be certain that they are directed by the same wisdom with that which we observe in the rest of nature ; that is, by a wisdom which we know to be infinitely superior to ours ; by a wisdom which, in the lowest objects, is exact and incomprehensible, and which, therefore, must be as much more so, in higher objects, as they are of greater value.’

The subject of the third section is, the manner in which providence is administered.

Many wise and good men are strongly prejudiced against the supposition, that there have been any interpositions of Divine power since the creation, in directing affairs, as implying an impotence, unskilfulness, and operoseness unworthy of infinite wisdom. They, therefore, choose to frame a notion of the laws and order of the material world, as having been at first adjusted in exact correspondence to what should happen in the moral world, and the whole scheme including all events as originally designed and laid in the best manner, and now continually going on to open and unfold itself agreeably to the Divine idea, without any occasion for such interpositions.

But, says this ingenious author, it must surely be very evident, that influences, consistent with the free agency of beings and uniformly exerted to exclude every event fit to be excluded, and to produce perfect order in the administration of the world, are so far from unbecoming the almighty and omnipresent Parent, that we can conceive of nothing more worthy of him, or that can make his character appear more amiable. Nor is there any more reason to be prejudiced against them, than against the influence which the constitution of the world allows to every agent over events, in proportion to his power and knowledge. There is no person who does not influence in various ways what passes within the circle of his friends and acquaintance, and it has never yet been thought that the liberty of mankind, or their scope for action, is affected by it. Invisible and superior Beings may also be frequently employed in directing occurrences among mankind. Now, the influence of Divine Providence is a fact of the same kind with these, and seems not to be on any account more liable to objections. Shall we acknowledge the influence of every agent on events, and deny that of the *Supreme*? Was it indeed fit that by one original act he should exclude himself from all further concern with his works; or could it be possible to imagine that the Being who is the fountain of all energy, and whose nature is perfect activity and power, should be the *only* inactive Being in the universe? Is it not, on the contrary, much more rational to believe, that his influence over events extends as much further than that of any other Being, and is as much more constant, as the relation in which he stands to Beings is nearer, and his power and wisdom greater?

— But what almost decides the question I am considering, is a point which has been already at large insisted upon; namely, “That the cause from which the general laws that govern the material world are derived, is the immediate power of the Deity exerted every where.” It has, I hope, been shewn in the last section, that we have clear and strong evidence for this.—To what

what was there said, I will beg leave to add, on the present occasion, that it is from this cause also, in particular, must be derived that constant succession of vegetables and animals which is kept up in the world. There is not one fact in nature which can be completely accounted for by the mere powers of mechanism. Most certainly then this fact cannot be thus accounted for. 'Tis utterly inconceivable, that works of such stupendous art as the bodies of vegetables and animals, myriads of which are continually formed about us, should be derived from Jaws planted at the creation in dead matter, which have ever since executed themselves: Those who say this, say they know not what. They make unmeaning words stand for causes, and attribute to matter infinitely more than it is capable of. Every new vegetable or animal, therefore, I consider as a new production of Divine Power, acting constantly and regularly according to an order or scheme at first fixed by his wisdom. But there is particular reason to think thus with respect to the conscious and living principles of animals. 'Tis just as possible that these should arise into existence, in consequence of laws established at the creation, without any *immediate* exertion of Divine Power, as it is that they should arise into existence of themselves without any cause at all.—On this account, the *preservation* of all things appears to be indeed but very little different from a *continual creation*; for was creative power to cease operating, the consequence would be, that no more new beings would make their appearance in the world, and that this earth would soon become a wild and horrid desert.

'The conclusion arising from these observations is very obvious. Divine Power, we see, did not cease operating at the creation. It appears, on the contrary, that there is a constant exertion of it through all nature.'

In the fourth section the author considers the objections against Providence.

It would, he thinks, preclude much that has been objected on this subject to remember, that the directions of Providence are, as it is certainly best they should be, concealed and invisible; and that, therefore, we cannot in particular cases determine in what manner its influence has been exerted, or what its intentions are.

Among other arguments in answer to the objections which are taken from the irregularities and evils, natural and moral, which we see in the world, he insists, that were we acquainted with the whole of nature, or had faculties for entering into the counsels of Providence, and discovering the connections and dependences of all its parts, *every* irregularity would disappear, and all that now puzzles us be found completely right and good;

good; that it is unreasonable and absurd to expect, that the Deity should act in every single instance, to the utmost extent of his power, and communicate the greatest possible happiness; and that it was necessary, there should be a real contingency of events in the creation, and such a subordination of beings to one another, and *precariousness* of their states, as could not but subject them in many instances, and especially in the infancy of their existence, to the danger of moral defection and a failure of happiness; otherwise there could not have been room for a proper exertion of the powers of beings, or for that *moral excellence* by which they most nearly resemble the fountain of all perfection; nor, in short, any method of attaining the *rightest* and the *greatest* happiness.

He comes now to consider the objection against Providence, arising from the final loss of a great part of mankind which religion teaches us to expect. As this is a matter of the greatest importance, we shall make no apology for the length of the following extract:

How great a part of mankind will be lost can be known only to that Being who sees through all futurity, and who searches all hearts.—When I consider the general carelessness which seems to prevail with respect to religious virtue; the inexcusable defects of many who are ranked among the better sort of men; the scope of the christian doctrine, and several intimations of scripture; I am indeed forced to entertain melancholy reflections. Every benevolent mind will, however, endeavour to think on this subject as favourably as possible. There is enough in the fact, as it must appear to the largest charity, to render it in the highest degree alarming, and to awaken in us the deepest concern for ourselves and our fellow-men. Millions of reasonable Beings, naturally immortal and capable of infinite improvement, bereaved of all their hopes, cut off from every blessing of existence, cast away for ever from God and bliss, and sunk in *irrecoverable destruction*!—What can be imagined more shocking?—But though such a fact cannot but greatly affect an attentive mind; it furnishes with no just reasons for censuring Providence. God, notwithstanding, appears to be good, *infinitely* good. No conclusion to the contrary could be drawn, were there ever so great a disproportion between the number of those who shall be saved, and those who will be lost. One may even venture to assert, that it would have been worth while to have created this world for the sake of only *one* person * to be saved out of it, and fitted in it

* This seems to be a strange assertion. It is not to be conceived how the destruction of millions should be counterbalanced by the happiness of one.

for *everlasting* happiness.——But thanks be to *Divine* Love, the virtuous and happy part of our species, when they shall hereafter be separated from the rest of mankind, will appear to be *a great multitude, which no one can number, gathered out of all nations, and kindred, and people, and tongues*. . Nay, we cannot tell how much greater a proportion they will, on the whole, bear to the rest of mankind, than the state of things hitherto in this world has given us reason to hope. For it is not impossible but that, before the end of the present state, a general reformation may take place, and knowledge, peace, and virtue prevail much more than they have ever yet done. This many have thought a reasonable object of expectation, and it seems to be very plainly foretold in the scriptures.——But be this as it will; while all *may*, a great number, we cannot doubt, *will* escape the fatal effects of vice, and be brought through the dangers of this world to endless bliss.—It may be enquired here, why the circumstances of the world have not been so ordered, as that this number should be greater; and some of the principal objections against Providence are reducible to this enquiry: But it is one of that sort of enquiries which has been before shewn to be unreasonable. It is an enquiry which might have been made, though this number had been greater, or though it had been so great as to include every individual of mankind. For, on this last supposition, the same general principle would have led an objector to ask; “Why are not more of mankind brought on the stage, since more may? Why is the earth so thinly stocked with them, since it might have been always full?” Or, though always full, “Why was it not made larger, or created sooner?”——In short; had this earth been so little as to be capable of holding only a number of men, equal to those who will be formed in it, as it is now, for future happiness, and had all these been so advantageously circumstanced as that not one of them should miscarry: Had this, I say, been the case, it could scarcely have been thought that there was room for complaint, or the least reason for questioning the goodness of the Deity. But to the views of benevolence there can be no difference between such an earth and the present, the quantity of happiness resulting from both being, by supposition, the same. This is true of two such states, abstracting from all connections. What they may be when viewed in the relations they may have to other states, or when considered as parts of a system, it is not possible for us to discover. There may in this case be a preference due to the latter; or it may be the unavoidable result of a general plan of government productive, on the whole, of the greatest absolute good.

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There is one observation more of a particular nature on the present subject, which is so important that it would be inexcusable to omit it. What I have in view is the conformity observed by Dr. Butler, between that loss of human creatures which I have been considering, and the course of nature in other instances. Almost all kinds of vegetables and trees have a vast profusion of seeds prepared for them, far the greatest part of which is lost; and, in some instances, not one of them in many myriads grow up to any thing. The like is very observable in the animal world; and were one to enter minutely into this part of natural history, it would be surprising to observe what a superfluity of eggs is provided for some insects, what an inconceivable multitude of creatures are lost in embryo, or born only to be destroyed; and what great numbers of even those that proceed some way towards a state of maturity perish before they arrive at it.

Should it be said here that, as this world is constituted, a great waste of this sort could not but happen, which rendered it necessary that a considerable overplus should be provided; and that the greatness of the numbers lost cannot be regarded by a Being in whose eye nothing is great, to whom the production of any one number of any objects is as easy as the production of any other; and who, therefore, can with no more reason be censured for any such loss, than for the non-existence of the Beings he has not created: Should this, I say, be objected, it would be obvious to answer, that what is in some degree equivalent to it, may, with equal reason, be applied to the particular case under consideration.

In thinking of the analogy of nature in this instance, we should by no means forget the untimely deaths that happen among our own species. Many perish in the womb; and the greater part of those that see the light, and are put in the way to the enjoyments and happiness of grown men in the present life, fall short of them, and are nipped in their bloom. Such facts as these have a tendency to make the deepest impression on every considerate person. They shew us that what we are taught to believe with respect to the future lot of mankind is entirely agreeable to all that we see of the world. Nor have we any reason for suspecting that this part of its constitution is faulty, as, I hope, the preceding observations will prove. It is obvious that the main objections to it lead us equally to object, in all cases, to the creation of a smaller rather than a greater number of Beings. There is nothing like *injustice*, or even *unkindness*, implied in it to any Being. It is consistent with an infinite overbalance of good; and, for these reasons, the mere circumstance of its unaccountableness as occasioning a *waste* of being

being (which is the most that is puzzling in it) cannot be of any great consequence. The *seeming waste* may, for aught we know, answer important ends, and appear at last to be the greatest *frugality*. How hard is it that we should be willing to trust the wisdom of nature no further than it keeps within sight? How inconceivable is it that, in this or any other instance, a creature of yesterday and a reptile of the dust should be able to see further, or to contrive better, than that *original intelligence* from whence all things sprung?—I feel particular satisfaction whenever I make such reflexions, and therefore I hope I shall be excused if I am too often recurring to them.

In the last section the author represents the proper improvement of this subject, and considers the influence which it ought to have on our tempers and lives.

In the second dissertation he 1. explains the nature, reasonableness, and efficacy of prayer, and answers the objections which have been raised against it; 2. represents the importance of prayer as an instrumental duty, the happiness of a devout temper, and the particular obligation to public worship; and lastly, the manner in which this duty ought to be performed, in order to render it an acceptable and profitable service. This dissertation is in a great measure practical.

His design in the third is to state the reasons which we have to expect that virtuous men shall meet after death in a state of happiness.

We have great reason, he says, to believe, that all the scenes of this life will, in a future state, be presented to our memories; and that we shall then recover the greatest part, if not the whole, of our present consciousness. The scriptures teach us this in a very striking manner. It is not therefore to be doubted, but that we shall hereafter have a distinct remembrance of our virtuous friends and kindred; and this remembrance, one would think, must be attended with some revival of particular regard, and have a tendency to draw us to one another, as far as it will be possible or proper.

But what, he supposes, affords the plainest evidence on this subject, is the following consideration: There is great reason to believe that virtuous men, as beings of the same species, who have begun existence in the same circumstances, and been trained up to virtue in the same state of trial and discipline, will be hereafter placed in the same common mansions of felicity. It is groundless and unnatural to imagine, that after passing through this life, they will be removed to different worlds, or scattered into different regions of the universe. The language of the scriptures seems plainly and expressly to determine the contrary. They acquaint us, that mankind are to be raised from

from the dead *together*, and to be judged *together*; and that the righteous, after the general resurrection and judgment, are to be taken together to the heavenly state, there to live and reign with Christ, and to share in his dignity and happiness. When we are said, in consequence of the clear discoveries made by the Gospel of a future state, to be, as it were, already come to the *city of the living God*, it is plainly implied, that we are to join the general assembly of just men, and of angels in the realms of light, and to be fixed in the same mansions with them.—Now, is it possible, that we should be happy hereafter in the same seats of joy, under the same perfect government, and as members of the same heavenly society, and yet remain strangers to one another? Shall we be together with Christ, and yet not with one another? Or shall we lose one another in that *multitude which cannot be numbered*? Being in the same happy state with our present virtuous friends and relatives, will they not be accessible to us? And if accessible, shall we not fly to them, and mingle hearts and souls again?

The author corroborates these arguments by several passages from St. Paul's epistles, in which the apostle asserts, that he expected to see and know again his Thessalonian and Corinthian converts. He then proceeds to represent the happiness with which the reunion of virtuous men will hereafter be attended; and the pleasures arising from friendship, under this glorious and enchanting view.

The last dissertation is designed chiefly to answer an objection against Christianity, urged by Mr. Hume in his Essay on Miracles.

The principles on which this objection is built are chiefly that the credit we give to testimony, is derived *solely* from experience; that a miracle is a fact *contrary* to experience; that the previous incredibility of a fact is a proof against it, diminishing, in proportion to the degree of it, the proof from testimony for it; and that no testimony should ever gain credit to an event, unless it is more extraordinary that it should be false, than that the event should have happened. Every one of these assertions, as this writer endeavours to evince, are either false, or need such explanation to render them true, as will render them of no use to the purpose which they are intended to serve.

The reader who is desirous of farther satisfaction, with respect to the solution of this objection, will find a pleasure in the perusal of this dissertation.

III. *A Series of Letters, discovering the Scheme projected by France, In M DCC LIX. for an Intended invasion upon England with flat-bottom'd Boats; and various Conferences and Original Papers touching that formidable Design. Pointing at the secret and true Motives, which precipitated the Negotiations, and Conclusion of the last Peace. To which are prefixed, the secret Adventures of the Young Pretender; and the Conduct of the French Court respecting him during his Stay in Great Britain, and after his Return to Paris. Also the chief Cause that brought on the late Banishment of the Jesuits from the French Dominions; a Secret as yet concealed from the Jesuits themselves: with the real Examination of Father Hamilton, taken at Fontainebleau, October, 1756, who was employed to assassinate the Young Pretender. Together with the particular Case of the Author, in a Memorial to his late Royal Highness the Duke of Cumberland. By Oliver Mac Allester, Esq. In 2 Vols. 4to. Pr. 11. 5s. Williams.*

TO do this author justice, we acknowledge that his publication is almost of as much service to the interests and concern of this nation, as the adventures of a certain merry wag who calls himself Gil Blas de Santillane. After this declaration, the reader will be the less surprised at our author's modesty in telling Sir Joseph Yorke, the British ambassador at the Hague, 'that he doubted not from his majesty's bounty and generosity but to receive twenty thousand pounds, and a pension of two thousand pounds a year for his services.'

That we may not misrepresent or depreciate the merit of Mr. Mac Allester's service, we shall place them, as they appear to us from this publication, in the following divisions: First, a dull, trite, tedious recapitulation of the rebellion in the year 1745: Secondly, ditto of the perjury of James I. in the affair of Overbury, together with the birth, parentage, behaviour, life, character, and confession, of the malefactors of the house of Stuart, who were executed seventy-eight years ago at Whitehall, for the abominable crimes of popery and tyranny: Thirdly, such passages as employ above three-fourths of the book, and, supposing them to be authentic, can be of no consequence to his majesty, his ministry, or his subjects: Fourthly, those which have all the appearances of fable, and seem to be coined in the wantonness of imagination, without the least tendency to any public purpose: And, lastly, that service for which our author modestly claimed the abovementioned reward, and which we shall lay before our readers in his own words, as we find them in his petition to his late royal highness William duke of Cumberland.

• That

That your petitioner having been in France before the last war, and at the breaking out thereof, he, in the year, 1761, found out and discovered, that very great preparations had been, for a long time before, and were then actually making and carrying on, with the utmost diligence, by that court, at millions of expence, for invading this kingdom, with a design, if possible, to deprive his majesty of his crown and dominions, and to place the pretender on the throne of these realms, to the ruin of this nation, and of his majesty's most faithful and *considerable* subjects, as well as his people in general.

That, previous to the year aforesaid, the French minister, by instructions for that purpose fully given, directed one captain Dumont of Dunkirk, to examine that part of the coast of England where the intended descent was to be made; and to take the soundings, landing places, harbours, and ports; likewise to form an exact chart thereof, with this precaution, that in case of being attacked by the enemy, to throw his said instructions and papers overboard, that the objects thereof might not be discovered.

That said Dumont *having proceeded* to sea on the execution of said commission, he compleatly satisfied the objects of his said instructions; described the towns and places, with their proximity and convenience for landing the French troops and artillery by the flat-bottom'd boats, and formed a chart of the said coast and towns, destined for their debarkment, as by the copy of said instructions and answer annexed, more fully appear.

That in June 1761, the said Dumont being again sent for to Versailles, he was there privately lodged, in the hotel of the duke de Penthièvre, grand admiral of France, to facilitate his attendances and conferences; and to conceal as much as possible his interviews with the ministers; for which purpose he had a master-key to go in and out by a private door of the garden, at such hours as were appointed for him to attend them.

That your petitioner, by his conduct, industry, and address, got into his hands the said original instructions, answer, and chart; and not only at the hazard of his life, secretly copied the said instructions and answer, but also got the said chart privately drawn and copied, and then concealed the same in the best manner he could, with intent to come to England, as soon as he could find an opportunity, to lay them before his majesty and his ministers, to defeat the said formidable, dangerous design; and render the troops so to be embarked, together with the said flat-bottom'd boats, the victim of the enterprise, as hereafter purposed; not doubting but that the French

would be thereby obliged to beg a peace on their knees, but also to put an end to any future attempts of invasion on this kingdom, from that quarter, for at least an age to come; and for ever, with regard to the family of Stuarts.

‘ That your petitioner, on the 1st of October, 1761, being put in prison, (by *ordre du roi*) where he remained several months, tho’ free from every species of crime, but that of displeasing, as hereafter mentioned, took some time before the best precautions he could to preserve the said papers, as he apprehended a storm gathering against him, and as he had been refused passports to return from France; wherefore sending for a person, in whom he thought he could confide, to come to him to the said prison, called Fort l’Evêque, early next morning, he informed said person that he had some papers that concerned his life and fortune, and the lives and fortunes of thousands besides to put into this said person’s hands, secretly to keep and preserve for him; but that in case he should (as he daily expected) be transferred to the Bastile or other prison, to be no more heard of; that then this same person should come off to England, and deliver the said papers to his majesty or his ministers, when receiving all assurances of trust and fidelity, he confided said papers.

‘ That in February following, having obtained his said liberty, by the solicitation of a lady at court, he arrived in the month of March following at the Hague; where he duly received the said instructions, answer, and chart, according to the directions he had for that purpose given, to the person aforesaid, at the time of his departure from Paris.

‘ That on his said arrival at the Hague, he did himself the honour to write to his excellency Sir J—— Y—— a letter, dated March the 26th, 1762; whereby he purposed, on peril of his life, to give such lights, and make such discoveries, as would render this formidable project of the court of France abortive, and the troops the victim, whenever the enterprize should be attempted; not doubting, as he mentioned in his said letter, but from his majesty’s bounty to receive twenty thousand pounds, and a pension of two thousand pounds *per* year, as a recompence for so important a service: which letter was immediately transmitted by his excellency to lord B——, at that time one of his majesty’s principal secretaries of state.

‘ That in answer to said letter, his excellency ordered Mr. Delaval to write to your petitioner a letter, dated the 31st of March, 1762, whereby he says, your petitioner is not to doubt in the least of the liberality and generosity of the king and his ministers in his recompence; to which letter your petitioner replied, by another wrote next morning, the original being in
the

the secretary's office ; and having had the honour afterwards of several conferences with his excellency, he always assured him, that if he performed what he mentioned, or gave such lights as he hinted at, he would be generously and liberally rewarded ; tho' your petitioner did not in any wise disclose to his excellency, the secret or particulars of the said important discoveries.

' That in some time after, his excellency having sent to your petitioner to acquaint him, that *his majesty had done* him the honour to send for him, and that he had received orders from lord B——, to send him over and pay his expences at the Hague ; he represented the necessity of bringing away the person above-mentioned from Paris, who had still some papers in keeping, which could not with safety be conveyed by the post ; and that it would be necessary to have one hundred pounds remitted for that purpose, and the expences aforesaid.

' That his excellency having thereupon wrote again to London, as he had no order but for the said expences, did your petitioner the honour to write him a letter, dated the 18th of May, 1762, who on the said letter and assurances which his excellency gave him, offered to come off in an open boat, if he pleased, before any money arrived ; but as the above letter was gone, it was thought proper to wait for an answer.

' That lord B—— having concurred in, and agreed to your petitioner's said proposals, and the said sum of one hundred pounds being arrived the 1st of June after, the said Mr. Delaval sent in the evening for your petitioner, and paid it to him ; whereupon he went directly to his excellency's banker, and paid him fifty guineas to remit to Paris, to bring away the said person with the rest of the said papers ; and after clearing his own expences, with the remainder he set out next morning at four o'clock for Helvoetsluys, and arrived at Harwich the 4th ; where he was received by a person who had waited for him by lord B——'s order, and who complimented him in his name, and accompanied him to town ; so that your petitioner, who stopped not at Harwich but to get a post-chaise, went post all night, and arrived at London the 5th of June aforesaid, about five o'clock in the morning.'

We should not have troubled our readers with so large an extract from this performance, had it not been to give them at once a specimen of our author's uncommon modesty, and the moderation of his majesty's ministers, who gave him a patient hearing. Every one knows that the French marine, at the time mentioned, was in no condition to execute any stroke against Great Britain, and that the negotiations for a peace with France were then far advanced. Mr.

Dumont very possibly had the instructions which Mr. Mac Allester mentions ; but what then ?—Were they of any consequence ?—How does it appear that our author was not himself a dupe to Dumont ; and that the whole was a farce contrived to amuse the British ministry at a very critical time, when the negotiations for peace had failed, and when some show of an invasion might be thought necessary for renewing them ? Admitting the utmost extent of Mac Allester's services, it is certain, even by his own account, that all danger to Great Britain was blown over, not only before he made his discovery, but before he received his information.—As to the stile and manner in which these letters are written, they are illiberal and contemptible beyond expression.

IV. *The History of Greenland : containing a Description of the Country, and its Inhabitants : and particularly, a Relation of the Mission, carried on for above these thirty Years by the Unitas Fratrum, at New Herrnhuth and Lichtenfels, in that Country.* By David Crantz. Translated from the High-Dutch, and illustrated with Maps and other Copper-plates. In 2 Vols. 8vo. Pr. 12s. Doddsley.

THIS is a Mezentian kind of production, as the living may be said to be coupled with the dead. However, we are inclined to believe, that the natural history of Greenland, so little known in Great Britain, is very faithfully related by the editor of this performance. Neither have we any reason to question the authenticity of his annals of the country, miserable and unimportant as it is. It seems very probable, that the Greenlanders and the Esquimaux Americans are originally the same people ; and the natural philosopher may find very agreeable entertainment in these volumes. Even our commercial interests may be served by this publication, as it contains a better account than any other which has hitherto appeared, of the whale-fishery, and the other commodities peculiar to Greenland. On the other hand, the rational reader will be amazed at the enthusiasm and wildness which employs the last five hundred and sixty-three pages of these two volumes, and may perhaps be puzzled to find such a collection of absurdities in any other work.

An earnest desire for the conversion of the Greenlanders had seized the late count Zinzendorf, and communicated itself between the years 1713 and 1714, to five persons at the Pædagogium at Halle. This was the original of the mission for the conversion of the Greenlanders. The reader is not to expect

that Greenland is one of those workshops of nations, *officina gentium*, that poured forth the swarms of barbarians which over-ran the Roman empire; for the most stated account we have of its inhabitants amounts only to nine hundred and fifty-seven souls. Our author indeed does not include in this computation the roving Southlanders of Greenland, whom a factor (or trader) well acquainted with the country supposed might amount to about seven thousand. Though this prospect afforded poor encouragement to the labourers in the vineyard of conversion, yet their zeal was unremitting; but by their own relation their progress was not very successful. The reader from the following description may form some idea of the disadvantages which they encountered from the air and the seasons.

As this country is covered in most places with everlasting ice and snow, it is easy to imagine, that it must be very cold and raw. In those places where the inhabitants enjoy the visits of the sun, for an hour or two in a day, in winter, the cold is bearable; though even their strong liquors will freeze, out of the warm rooms, nay sometimes in them. But where the sun entirely forefakes the horizon, while people are drinking tea, the emptied cup, when deposited, will freeze to the table. Mr. Paul Egede in his journal of Jan. 7, 1738, records the following amazing effects of the cold at Disko: "The ice and hoar frost reaches thro' the chimney to the stove's mouth, without being thawed by the fire in the day time. Over the chimney is an arch of frost with little holes, through which the smoke discharges itself. The door and walls are as if they were plaitered over with frost, and, which is scarce credible, beds are often froze to the bedstead. The linen is frozen in the drawers. The upper eider-down-bed and the pillows are quite stiff with frost an inch thick from the breath. The flesh-barrels must be hewn in pieces to get out the meat; when it is thawed in snow-water, and set over the fire, the outside is boiled sufficiently before the inside can be pierced with a knife."

"In Hudson's-bay, where Ellis wintered in 1746, in lat. 57, the bay was frozen over on the 8th of October. The ink froze by the fire, and the bottled beer, tho' wrapped up in tow, froze in the warm room. All strong drinks froze to ice, and burst the bottles or vessels. Brandy and even spirits of wine thickened like congealed oil. The damps settled on the walls of the warm room like snow, and the bed-cloaths froze fast. But he also observed that the sharp cold and cutting air lasted only four or five days at a time, and then changed alternately to thawing weather.

' The most severe cold sets in, as every where, after the new-year, and is so piercing in February and March, that the stones split in twain, and the sea reeks like an oven, especially in the bays. This is called the frost-smoke. But yet this is not so cold as the dry air. For if a person goes off from land into such a frost-smoke, he perceives the air directly more mild, and not so pinching cold, though his cloaths and hair stiffen with rime and ice. But the frost-smoke is more apt to raise blisters than the dry cold, and as soon as this smoke is wafted into the colder atmosphere, it freezes to little ice-particles, which are driven on by the wind, and create such a cutting cold on the land, that one can scarce go out of the house without having hands and feet seized on by the frost. When one boils water, it first freezes over the fire, till at length the heat gains the mastery. The frost then proceeds and paves a path of ice over the fluid sea between the islands, and in the confined coves and inlets. At such times the Greenlanders are almost starved with hunger, as the cold and ice lay an embargo on their excursions for food.

' We may fix the limits of their summer from the beginning of May to the end of September; for during these five months the natives encamp in tents. Yet the ground is not mellowed by a thorough thaw till June, and then only on the surface; and till then it does not quite leave off snowing. In August it begins to snow again; but it seldom lasts on the ground for a winter carpet till October. It is said, however, that less rain and snow falls here than in Norway, and indeed I seldom saw the snow on the sea-side above a foot deep, except where the wind drove it in heaps, and that never to lie long. The snow is either soon dissolved by the sun, or dispersed by the wind; in the last case the wind scatters such a subtle snow-dust, that one scarce dare put one's head out of doors. But the winter I spent there, was extraordinary moderate and intermitted. In many years the snow lies from September to June, blows in drifts in some places several fathom high, and soon freezes so hard that people can walk over it in snow-shoes; and then it must continue raining for several days before it melts.

' In the longest summer-days it is so hot, that we are obliged to throw off the warmer garments, especially in the bays and vallies, where the sun-beams concenter, and the fogs and winds from the sea are excluded. The sea-water, that remains behind in the basins of the rocks at the recess of the tide, coagulates by the power of the sun to a beautiful white salt. Nay it is sometimes so hot, in serene weather and clear sun shine, upon the open sea, that the pitch melts on the ships sides. Yet we can never have a perfect enjoyment of the Greenland warmth,

warmth, partly on account of the chilling air emitted from the islands of ice, which is so penetrating in the evening that we are glad to creep into our furs again, and can often bear them double; and partly on account of the fogs that prevail on the coast almost every day from April to August, and are frequently so thick that we cannot see a ship's length before us. Sometimes the fog is so low that it can scarce be distinguished from the water, but then the mountains and upper regions are seen so much the clearer. The most agreeable and settled weather is in autumn, but then its duration must be transient, and it is interrupted with sharp night frosts.

When the mist in the cold air congeals to hoar-frost, the subtle icy *spicula* may be discerned like fine needles or glittering atoms, especially when the sun-beams stream through an opake shade. They overspread the water with a concretion that appears like a spider's web.

It has been many times remarked, that the weather in Greenland is just the reverse to that in Europe; so that when the temperate climates are incommoded with a very hard winter, it is here uncommonly mild, and *vice versa*. It does not always happen so; yet I find Mr. Egede observes in his journal, that in the well-known cold winter between 1739 and 1740 it was so mild in Disko-creek, that the wild geese fled from the temperate to this frigid zone to seek warmth in January. There was no ice in the bay till far in March, though in other winters it is commonly covered with ice from October to May. He also says, that though the firmament was often bright and clear, they could not see the sun till February, though he generally makes his welcome appearance again soon after the new-year. The author ascribes both these effects to the warm and yet imperceptible exhalations, that were forced hither by the rigorous cold in the milder climates.

In Mr. Pontoppidan's Natural History of Norway, we find, that in the cold winters of 1709 and 1740, the swans retreated the first time to Norway for the same reason. His words are: "At that time the frost was so vehement even in France, that the centinels froze to death at their stations, and the birds of the air fell down dead. The Baltic was all arched over to such a degree, that people travelled over it from Copenhagen to Dantzic, as if it had been a turn-pike road. Yet all the salt-water in this country was open, nay even the haven at Bergen. And on this occasion the wonderful providence of God directed several kinds of water-fowls unknown to us before, and among the rest the swan, this uncommon way, which a philosopher would certainly have advised them
against,

against, namely, to search for open waters in the north, when they could not find them in the south."

'The latest accounts from Greenland inform us, that the winter of the year 1763, that was extraordinary cold almost throughout Europe, was so mild there, that it is often colder in summer.'

We shall omit our author's descriptions of the natural products of the air, sea, and soil, of this uncomfortable region, because they could afford entertainment only for one species of readers, and we believe are to be found in other publications. The following extracts we apprehend must be agreeable to all, as they are recommended by an air of originality, and may satisfy the most rational curiosity.

'The Greenlanders call themselves without any further ceremony *innuit*, i. e. men, *indigenæ* or natives. The Icelanders, who many hundred years ago discovered and possessed this country and the neighbouring coasts of America, called them in scorn *Skrællings*, because they are little of stature; few exceeding, the most not amounting to, five foot high, and having the appearance of imbecility at the same time. Yet they have well shaped, proportionable limbs. Their face is commonly broad and flat, with high cheek-bones, but round and plump cheeks. Their eyes are little and black, but devoid of sparkling fire. It is true their nose is not flat, but it is small, and projects but little. Their mouth is commonly little and round, and the under-lip somewhat thicker than the upper. Their body is dark-grey all over, but the face brown or olive, (and yet in many the red shines through). This brown colour seems not to be altogether from nature, because their children are born as white as others, but may proceed in part from their dirtiness, for they are continually handling grease or train, sitting in the smother of their lamps, and seldom wash themselves. Yet the climate may contribute a good deal to make this colour hereditary and proper to them, after so many generations, especially the sudden alternative of cold and raw air, and burning heat of the sun in summer; and this makes the Europeans that live there somewhat browner too. But it is probable their perpetual trainy food may contribute the most to their olive-tinge, for their blood becomes so dense, hot and unctuous by it, that their sweat smells like train, and their hands feel like bacon clammy. But there are some that have a moderate white skin, and red cheeks, and more whose face is not so very round; these might easily pass undistinguished among the Europeans, especially among the inhabitants of some of the mountains of Switzerland. I have also seen
Greenlanders

Greenlanders whose fathers were Europeans, but they were educated according to the Greenland mode. These are not different from the rest in colour, but in certain lineaments of the countenance. Again, I have seen the children of another European by a half-Greenland woman, that were as beautiful as any in Europe.

They have universally coal-black, straight, strong and long hair on their heads, but they have seldom any beard, because they constantly root it out. Their hands and feet are little and soft, but their head and the rest of their limbs are large. They have high breasts and broad shoulders, especially the women, who are obliged to carry great burdens from their younger years. Their whole body is fleshy, and well enriched with fat and with blood; therefore they can endure the cold very well with very thin cloathing and bare heads and necks; and they commonly sit naked in their houses, all except their breeches; their bodies then emit such a hot steam, that an European that sits by cannot endure it. And when they (the christian converts from among this nation) are assembled even in the winter-time to their divine worship, they evaporate or rather blow out such a calidity, that we are presently obliged to wipe off the sweat, and can scarce draw our breath for the thick exhalation.

They are very light and nimble of foot, and can use their hands too with a good deal of dexterity and skill. There are but few maimed or infirm people among them, and fewer misshapen births. They do not want for activity and strength of body, though they don't know how to set about any work they are not used to; however, in their own business they excel us. Thus a man that hath eat nothing for three days, at least nothing but sea-grass, can manage his little kajak or canoe in the most furious waves; and the women will carry a whole reindeer the space of four leagues, or a piece of timber or stone, near double the weight of what an European would lift.

It is hard to form a true judgment of their temperament, because their mental qualities are so blended, that one cannot take a distinct survey of them. Yet they seem to be principally of a sanguine disposition, intermixed with something phlegmatic. I say principally, for there is a difference among Greenlanders, as well as among other nations, and there are also cholerick, and melancholy complexions. They are not very lively, much less jovial and extravagant, yet they are good-humoured, amicable, sociable, and unconcerned about the future. Consequently they are not covetous to scrape a heap of stuff together, but are liberal in giving. It is true, one cannot perceive any peculiar high spirit in them, but yet they have, out
of

of ignorance, a good share of what we may call rustic or peasant's pride, set themselves far above the Europeans, or *Kablunæt* as they call them, and make a mock of them among themselves. For though they are obliged to yield them the pre-eminence both in understanding and manual performances, yet they don't know how to set any value on these. Whereas on the other hand their own inimitable skill in the catching seals, which is their staff of life, and besides which nothing is indispensably necessary with them, affords sufficient food for their good conceit of themselves. And 'tis certain they are not so foolish and stupid as the savages are commonly thought to be, for in their ways and employments they are wise and sharp enough. But yet they are not so ingenious and polished neither as many report them to be. Their reflexion or invention displays itself in the employments necessary to their subsistence, and what is not inseparably connected with that, has not a thought of theirs bestowed on it. Therefore we may attribute to them a simplicity without silliness, and good sense without the art of reasoning. They count themselves to be the only civilized and well-bred people, because many unseemly things which they see too often among the Europeans, seldom or never occur among them. Therefore they use to say, when they see a quiet modest stranger: "He is almost as well-bred as we;" or, "He begins to be a man, that is, to be a *Greenlander*." They are not litigious but patient, and recede when any one encroaches upon them; but if they are pushed to that degree that they can go no further, they become so desperate, that they regard neither fire nor water.

' They are not idle, but always employed about something; yet they are very variable or fickle, so that if they begin a thing, and any unexpected difficulty thwarts them, they throw it by directly. In the summer they sleep five or six hours, and in the winter eight. But if they have worked hard, and waked all night, they will sleep the whole day. In the morning, when they stand with pensive silence upon some eminence, and take a survey of the ocean and the weather, they are commonly thoughtful and dejected, because the burdens and the dangers of the day stand in prospect before them. But when no labours demand their application, or they return home from a successful fishery, they are chearful and conversible.

' They are such adepts in disguising or suppressing their passions, that we might take them for Stoics in appearance. They affect also to be very resigned in calamitous accidents. They are not soon irritated to anger, or can easily bridle their animosity; but in such cases they are quite dumb and fullen, and don't forget to revenge themselves when an opportunity presents itself.'

We are sorry our limits will not permit us to indulge our readers with farther extracts from the entertaining parts of this work ; however, we should think ourselves unpardonable, were we to omit the following.

‘ But there is one thing which is the most singular of all, that they even decide their quarrels by singing and dancing, and call this a *singing-combat*. If one Greenlander imagines himself injured by another, he betrays not the least trace of vexation or wrath, much less revenge, but he composes a satirical poem ; this he repeats so often with singing and dancing in the presence of his domestics, and especially the women, till they have all got it in their memory. Then he publishes a challenge every where, that he will fight a duel with his antagonist, not with a sword but a song. The respondent betakes himself to the appointed place, and presents himself in the encircled theatre. Then the accuser begins to sing his satire to the beat of the drum, and his party in the auditory, back every line with the repeated *Amna atah*, and also sing every sentence with him ; and all this while he discharges so many taunting truths at his adversary, that the audience have their fill of laughing. When he has sung out all his gall, the defendant steps forth, answers the accusation against him, and ridicules his antagonist in the same manner, all which is corroborated with the united chorus of his party, and so the laugh changes sides. The plaintiff renews the assault, and tries to baffle him a second time ; in short, he that maintains the last word wins the process, and acquires a name. At such opportunities they can tell one another the truth very roundly and cuttingly, only there must be no mixture of rudeness or passion. The whole body of beholders constitute the jury, and bestow the laurel, and afterwards the two parties are the best friends.

‘ It is seldom any thing unbecoming occurs at any of their sports ; (except perhaps that a man, who has good seconds, carries off a woman by violence, whom he has a mind to marry :) but as for this sport, it is more than a mere diversion, they take this opportunity to excite one another to better morals by exposing the shame of the contrary ; to admonish debtors to pay what they owe ; to discountenance lying and detraction ; and to execute revenge on every sort of fraud or injustice in their dealings, and also on adultery ; for there is nothing that keeps a Greenlander in good order so much as dread of publick defamation. Nay this merry revenge keeps back many a one from wreaking his malice in making reprisals, or even committing murder. Yet after all it is discernible, that the chief ingredient in the whole affair is a voluble tongue ; therefore

therefore it is common among the Greenlanders, that the most celebrated satyrists, and moral philosophers, behave the worst.* Great part of what follows relative to the moral and personal character of the Greenlanders, especially concerning their religion, conjurations, and divinations, is either trifling, or shocking to humanity. According to our editor, many of them have been converted from a religion which he calls gross paganism to Christianity; but with what justice let the reader who peruses the second volume determine.

V. *A Series of Genuine Letters, between Henry and Frances. Vols. III. and IV. 12mo. Price 6 s. bound. Johnston.*

THIS publication, containing the sequel of the correspondence between Henry and Frances, confirms the favourable opinion we formerly expressed of the writers of the two first volumes of this series of letters*. We here meet with the same warmth of tender affection, and the same moral and religious strains, which recommended the former letters, though we think with a greater and more agreeable variety of subjects. The following epistles present us with a proof of the ease with which this correspondence is carried on.

* *My dear FANNY,*

I send you a parcel of French samplers, as a present for our friend Mrs. ———. While I was rolling them up, this morning, a thought struck me: upon which I immediately wrote the inclosed *extempore*, which I desire you to present to her, along with the traced canvas.

To Mrs. ———, with a present of French samplers.

Our natures, like these samplers, just are trac'd
By lines which ne'er by art can be surpass'd;
Each figure has its form and limits, here,
As the designer will'd they should appear:
So nature marks the outlines of a man,
To fill, and colour, is the most we can.
Happy exception! to the world you shine,
Trac'd, fill'd, and colour'd, by the hand divine;

* See Crit. Rev. vol. III. p. 428.

At once made perfect, in the moral part,
Without the slow and feeble aid of art;
Struck at a heat, like the first fatal fair,
While heaven, its former error to repair,
Virtue to beauty join'd, in framing thee,
Thou Milton's Eve, without her frailty!

Mr. C. — brought a great number of them from *France*, when he was there last, and designed them for his daughter; but they quarrell'd soon after, and he has sent them all as a present to you. I have taken a *poetic licence* with these few, and shall carry you the remainder, in plain prose.

You know he is a woman, in every thing, except beauty, and gentleness of manners, and is perfect *mistress* of the needle. He would force me to take a lesson, upon the manner of working these samplers: All I remember of which, is, that the several worsteds, with which the figures are traced, mark the outermost shade of that colour that each is to be filled up with. He has made me a present of an *empty* purse, also, of his own working; and, if he paid me half what he owes me, he might have filled it; but he pleads poverty to that, and all other demands. The plea is true, in effect; but 'tis his own perverseness, that makes it so. If he would but *give, and take*, a little, he might soon render himself perfectly easy; but he seems to have a passion for difficulties, and distress, and creates them to himself, most industriously, every day.

Adieu!

HENRY.

My dearest HARRY,

I received your present, with the very pretty lines you sent along with it. I delivered them both, without the least grudging, I assure you, 'til I saw the manner in which they were both received. She looked over the pieces of canvas carelessly, just run her eye through the poem, and then, with her usual coldness, laid them on her toilet, as she would have done a pair of shoes, with the receipt. Go to, go to, thou art a very Spendthrift in wit, to squander it away, upon such subjects. Were there merit to deserve the compliment, or taste to relish the wit of it, I could excuse you.

We are all to go to the affizes—They begin next Tuesday—Mr. — begs the favour of you to meet him there, time enough to be put upon the grand-jury, for he wants your assistance toward his new road.—Do, lay on tax upon tax—To load a country is one way of making it thrive; because it doubles industry. Among the few advantages which our sex has over your's, surely these ought to be highly prized, that

we

we can never be obliged to kill, to condemn, or even to tax a man. God help your poor souls!

Adieu!

FRANCES.

Dear HARRY,

Mr. ——— called to see me, this morning, and seems to be but slowly recovering from his fever. He has left his lovely wife, at her mother's, in the county of Wicklow, to lye in, that is, to give birth to a fourth grace.

He was not in his usual spirits, but extremely agreeable, and polite. He sat with me, for an hour; and seems to have our *Series of Letters* all by heart; for I think that he quoted, or alluded to, above a dozen passages in them, as the turn of our conversation happened to supply the occasions.

He entertained me with a conversation he lately had with Mr. ———, about these writings. He said he was surprized how these letters had obtained such a character—For his part, he could perceive no merit in them—That history, or treatises, were works of labour and science; and poetry, or novels, of wit, or invention; but, that letters were the easiest things in the world, as they required neither study, genius, or science.

Our friend replied, that letter writing was indeed a very common thing, but an uncommon talent, at the same time; for, that there was a great difference between writing letters for the post, and for the press; that the great excellence of these, is, that they were designed only for the former; and that he differed much in his opinion of literary works; for he thought it an higher instance of talents, to be able to write agreeably, without study, or matter, than where one has facts, science, or invention, to support them.

The critic, however, was brought to allow them the merit of stile, and language; and to confess that his objections lay not particularly to *the Series*, but against all letters, in print, which were neither historical, or narrative.

Pray make my affectionate compliments to our friends where you are, and tell Mrs. ——— that I shall write to her as soon I have picked up incidents enough, in this town, to entertain her—Not that I imagine she would judge like Mr. ——— of my letter, though I should write her one upon nothing.

FRANCES.

Dear FANNY,

I know the character of Mr. ———, the critic you mention. He is a man of labour, and study, without taste, or genius. He published a collection of poems, many years ago,

which

Which he gave the conceited title of the *Nesgay* to, and they were ill received.

‘ A mediocrity in writing is quicker perceived in poetry, than in any thing else; and I wonder he did not find it out himself, for he is really a sensible man, but rather too ~~folly~~ *folly*, which is often a disadvantage. I should rather *buoy* on the surface sometimes, than always *anchor* in the mud.

‘ This critic lives too much in his study; and the difference between such a person, and those who converse familiarly in the world, may be compared to the upper sod, and the under *spit*, of the earth—The latter may have, intrinsically, the same powers of vegetation, but wants the action and impregnation of the atmosphere, to set its fixed salts at liberty to exert themselves.

‘ I do not suppose he spoke against the *Seris*, from the envy or malevolence of a disappointed author; but persons of his stamp must always have some *matter*, for their subject, and consequently feel no manner of relish for the finer arts, as *their* beauty rests merely in idea, and is not extended to solid use.

‘ I agree with him, in his opinion about the merits of such writings as he is inclined to reprehend, that wit is not a *merit*, but an *excellence*. ‘Tis a natural gift, and can no more be acquired, than beauty.

‘ This puts me in mind of a story I heard once of colonel —, who was an acquaintance of lord T——. He had frequently heard his lordship, who was himself a man of lively parts, repeat and commend the *bons mots* he had heard thrown out among his jovial companions; which mortifying the stupid colonel, he one day remarked, that he saw no manner of merit, in all this—A good thing happened to come into their heads, and they said it; and I should have done the same, added he, if it had *occurred* to me.

‘ I shall conclude this letter with an epigram, which the subject of your letter has made *occur* to me, this instant.

You say that Macro reads our works with scorn,
Just nods assent, and cries, they may be born:
To envy, or to malice, ne’er impute
His faint applaudings; for the point is moot—
May not that coldness, which gives you surprize,
As well from want of taste, as candour, rise?

Adieu!

HENRY.

The editor admits, ‘ that there is not to be expected much connection among his letters’: This we regret the less, because
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it gives rise to many beautiful transitions from the sprightly to the serious, and from the witty to the moral, which form the soul and beauty of an epistolary intercourse.—We cannot deny our readers the pleasure of perusing the following specimens of the writers poetry.

‘ *Dear HARRY,*

‘ The weather still continues fair, but the air is crisp, and the sea as cold as melting snow. I bathed to-day, and rejoice that ’tis the last of my penance. Resolution, to be sure, is a very good thing, but certainly ’tis a much better to have no farther occasion for it. This I hope, is my case, at present; for I think my rheumatism is quite cured.

‘ I wrote the inclosed lines, this morning, with a pencil, on the *wooden wall* of my booth, just before I equipt myself for my *voyage*. I cannot, I am sorry for it, write as well as Prior, but I can do more than he could, *I can swear to the truth of my song.*

‘ Great Venus, offspring of the waves,
Oh! hear thy suppliant, while she laves.
With humble modesty I sue,
And ask a boon that’s something new.
To me thy choicest gifts impart,
Not to enslave, but keep one heart,
Thy grace-imparting zone, ah! lend,
To please my husband, lover, friend;
Let me to his fond eyes appear,
For ever lovely, ever dear,
No other swain I wish to charm,
No love but his, my breast can warm;
For his dear sake I thus explore
The chilling wave, and Health implore
To deck me with her rosy hue,
And still my passing youth renew.
Here then, and grant thy votary’s prayer,
With Hymen join’d; *for once* appear,
And though ten years of life have roll’d,
Since first we lov’d, let it be told
Ages to come, that still thy power
Remains the same as in that hour,
When first our mutual vows were made,
When first thy precepts were obey’d.

Long may our loves this moral truth proclaim.
That Hymen cheers, not damps the virtuous flame.

FRANCES.

Dear HARRY,

I shall go to town, to-morrow, to meet you, according to the advice of your last letter. As to the two particulars you fondly desire to be resolved about, I am, thank God, in perfect health, and our Arthur just as I described him in my last.

I was shewn a poem this morning, which the person said he did not know had ever appeared in print, and as it is upon the present subject, and that I love arresting pretty fugitive pieces, and laying them by, I shall copy out and send you, for your amusement on the road.

AN HYMN TO HEALTH.

WRITTEN IN SICKNESS.

Sweet as the fragrant breath of genial May,

O! come, thou fair Hygeia, heavenly born,

More lovely than the sun's returning ray,

To northern regions or the half-year's morn.

Where shall I seek thee? In the wholesome grove,

Where temperance her scanty meal enjoys,

Or peace, contented with her humble lot,

Beneath her thatch th' inclement blast defies.

Swept from each flower that tips the morning dew,

Thy wing besprinkles all the scenes around,

Where-e'er thou fliest, the blossoms blush anew,

And purple violets paint the hallow'd ground.

Thy presence renovated nature shews,

Each shrub with variegated hue is dy'd,

Each tulip with redoubled lustre glows,

And all creation smiles with flowery pride.

But, in thy absence, joy is seen no more,

The landscape wither'd ev'n in spring appears,

The morn lows ominous o'er the dusky shore,

And evening suns set half extinct in tears.

Ruthless disease ascends when thou art gone,

From the dark regions of the abyss below,

With pestilence, the guardian of her throne,

Breathing contagion from the realms of woe.

In vain her citron groves Italia boasts,

Or so the balsam of her weeping trees,

In vain Arabia's aromatic coasts,

Tincture the pinions of the passing breeze.

Langley's Translation of Homer's Iliad. Book I.

Me, abject me, with pale disease oppress'd,
Heat with the balm of thy prolific breath;
Rekindle life within my clay-cold breast,
And shield my youth from canker worms of death.

Then on the verdant turf, thy fav'rite shrine,
Restor'd to thee a votary I'll come,
Grateful to offer as a rite divine,
Each herb that grows round Æsculapius' tomb.*

Though we think this collection in some measure atones for the many affected unnatural compositions of the same kind, yet we do not pretend to assert, that all these letters are equally interesting and entertaining. Every reader knows that

Ev'n nonsense may be eloquence in love :

This quotation, however, we would not be understood to apply to this performance; all we mean to insinuate is, that there are certain overflowings of affection between lovers which they only can feel, understand, and be pleased with.

VI. *The Iliad of Homer, Translated from the Greek into Blank Verse. With Notes pointing out the peculiar Beauties of the Original, and the Imitations of it by succeeding Poets. With Remarks on Mr. Pope's admired Version. Book I. Being a Specimen of the Whole, which is to follow. By the Rev. Samuel Langley, D. D. Rector of Checkley, Staffordshire. 4to. Price 3s. Doddsley.*

A Translation of Homer is an arduous attempt; but this writer has undertaken the task with uncommon resolution. He is indeed in all points a perfect knight-errant. When he sets out on this enterprize, he imagines himself actuated by 'an irresistible impulse.' The Homeric muse is his Dulcinea. His predecessors, in his opinion, have been only traitors and ruffians, who have attempted to violate this paragon of beauty; but he himself is an indefatigable champion in her defence; and engages to redress the injuries she has sustained. He accordingly proves himself the flower of Parnassus, and the mirror of knighthood, by an air of intrepidity, a loftiness of expression, and a singularity of mien and manner.

'Like another Phaëton, says he, I am provoked to prove my presumed lineage from Phœbus, amidst this long dearth of genuine Parnassians (to exert at large, exhibiting to the public eye, those poetical faculties that have now slumbered so long in my own bosom, and are at last fully waked to undergo this fiery trial), ambitious to mount this imperial high-flying cha-

riot of Homer (the fabulous car of Phœbus, the God of verse, or rather his true chariot), and to try my skill in guiding the reins in this already-harnessed thundering-vehicle; the fashion whereof is so beautiful, for the body thereof is the purest gold, and the running wheels are of everlasting adamant; where (to pursue the figure) I am to bring this pompous car as near earth, as its fixed course already determined admonishes me; and if I fall in this airy tour, through a groveling low-born (gravitating) principle, through want of ability and skill to rattle it swimmingly along the firmament; or, if I fly too high (impossible in strictness, but in fancied excursions of my own), leaving the middle path, and suffer the coursers of Phœbus to gallop me out of breath, and overturn me, for want of commanding the reins; like the ambitious Phaëton I represent; by either extreme, I precipitate my own ruin, as a translator; at the same time it must be acknowledged, it is some praise to have dared nobly, and that the fall from such an height therefore was glorious.

Yet, notwithstanding the dangers attending the adventure, I was determined, says this valorous knight, to proceed with all my might; I was weary of burying my talent in the earth. I was prompted by an irresistible impulse; while I was musing the fire kindled; my zeal burned within me, like a fire that had been smothered for many years, and provoked me, at last, to launch out into the turbulent ocean of the press. I now expect that the tide will run high against me, and the billows of the Popian party dash in huge mountains against my naked version, like a weather-beaten bark floating in a wide and tempestuous sea. I have put forth, launched, as I may say, in a storm; and a million to one, if I reach, without infinite perils, the desired haven. I care not yet, if I can but scape shipwreck. I must ingenuously confess my vessel is not insured; I stand all on my own bottom, to sink or swim, as my destiny chances. At the worst, I can throw all the blame on my stars, in the old superstitious phrase, and lament no better happened to govern at my birth.

What particularly instigated our hero to this adventurous attempt, and, as he expresses himself, roused his choler in soul-felt zeal for the honour of the Grecian bard, was the temerity of his predecessor. He has committed, he says, the foulest treason against the majesty of the high-throned Homer. He has, in wantonness, made large rents in his royal purple, and attempted to repair them by rags of scarlet frize; he has tricked him up with peacock feathers; he has robbed him of his antique, his essential characteristic. As if Homer had been a writer of yesterday, he has given him, in his taudry version, a downright modern air, and smothered the native majesty of

the original by ostentatious daub colouring. By almost always omitting those awful compound epithets, which the poet applies to the gods and heroes, he has given all readers of learning and taste, an *indelible* disgust. Nay, he has even presumed to clip and deface the royal stamp, and impose on the public his own splendid counters for Homer's gold; and *evaporated* the spirit of the original in the beggarly glare of gilded words foreign to the sterling text!

In the same rambling stile this writer proceeds to inform us, that an absurd principle of vain conceit, engendered of pride, was what misled his wandering, benighted predecessor. 'He shut his eyes against the light of Homer's text, choosing rather to follow the *ignis fatuus* kindled from the fogs of his brain. But Homer's muse soars too sublimely, and flies too rapidly along the aerial road for a chicken of *his* wing to contend with or outstrip. As Icarus would needs outfly his more steady-minded father Dædalus, and, by melting his wax, dropped into the deep, so by quitting Homer's text, the beaten road, as he launched out at first wantonly, so he perished at last, as a translator, in a sea of errors.'

Such, we are told, was the end of Mr. Pope. But as it is a disputable point among the learned, whether Aristotle died by sea or land, so from this writer's representation it is equally uncertain, whether his predecessor was drowned or broke his neck. For in another page he tells us, 'It so turned out, that my predecessor, affecting to scale the very pinnacle of Parnassus (where he might have stood mercury-like in a statue still in triumph, had not his brain turned giddy with attempting the airy height) fell down from his own proper altitude, when he published his *riotous* version of Homer.'

But whether he broke his neck by the fall, or was drowned, as above, is of no consequence. It was in either case a fortunate event; for, according to the opinion of his successor, he only misled the bulk of gentleman and lady readers to a wrong idea of the excellence of Homer, by the jingle of his rhymes; and the Turkish executions exhibited in the bloody Dunciad, strangling every thing in its birth, were attended with a bad effect, the deterring for ever the easily brow-beat modest candidate from attempting to enter the borders of Parnassus (free to all duly called) when such a barking foul-mouthed Cerberus kept the gates.'

From the following extract the learned reader will be able to form a judgment of this author's abilities as a translator.

'Achilles' wrath so deadly, Peleus' son,
 Refound, O Goddess! source to wretched Greece
 Of endless woes, that to an early grave

Plung'd

Plung'd many a hero's valiant soul ; his corse
A prey to dogs and fowl : (such Jove's high will !)
What time Atrides, king of men, provok'd
Godlike Achilles to contentious ire.

' Which of the Gods sow'd such destructive jars ?
Jove's and Latona's son : 'twas he, inrag'd
At Agamemnon's haughty pride, let fly
A pestilence to lay the army waste ;
Smote by the evil plague the people dy'd,
Chryses his priest had been with shame repuls'd,
When to the Greek swift-sailing ships he came,
With gifts of price his daughter to redeem ;
His hands a mitre, and gold sceptre bore,
Badge of Apollo, the far-shooting God :
And thus he supplicates th' Achaian host,
But chief th' Atridae, the two first in pow'r.

' Hear, Atreus' sons, Greeks, all well-fenc'd with greaves !

' So may the Gods who grace th' Olympian domes
Give Priam's city to your hands to raze,
And grant a fortunate return ! but deign
T' accept this ransom for my dear-lov'd child ;
Honour these gifts in rev'rence, as I serve
Jove's son Apollo, the far-shooting God.

' Shouted the Greeks applause, and all agreed
The priest was to be rev'renc'd, and his gifts
Receiv'd so splendid, 'till, not so dispos'd,
Atrides Agamemnon sworn with rage,
Bade him depart, and thus high threat'ning spoke.

' Hence in contempt, old man ! lest I chastise
Thy loit'ring, or should'st thou presume return,
These hollow ships attest our just revenge,
And thy God's crown and sceptre plead too late.
Her I'll not free, 'till worn by wrinkling age,
At my own house at Argos, far from thee,
Far from her country, plying still the loom,
Constant partaker of our bed : avaunt !
Urge me no more, that you may go in peace.

' He spoke ; the sage rever'd his stern command,
And silent march'd ; slow traversing the shore
Of the loud, thund'rous, deep-resounding sea ;
Apart, the musing seer implor'd his king
Apollo, the fair-hair'd Latona's son.

Hear me, thou God for silver bow renown'd !
O thou that shieldest Chrysa with divine
Fair Cilla, ruling Tenedos with might,
Smiantheus ! if thy bright temple e'er I deck'd,

E'er burn'd fat thighs of slaughter'd bulls and goats ;
 Hear, and perform my pray'r, I breathe in tears ;
 Avenge me with thy arrows on the Greeks.

He spoke in pray'r ; Apollo Phœbus heard,
 And furious from Olympus' summits shot ;
 His bow and quiver firmly clos'd and veil'd,
 Hung o'er his shoulders, while the rattling shafts
 Clang'd as he flew along inrag'd at heart :
 Sable as night he march'd ; and couching close
 Silent behind the ships a shaft he speeds ;
 Dire sounds the clangor, of the silver bow ;
 And first the mules and the fleet dogs He fell'd ;
 Next, at the men more deadly arrows flew :
 Thick flame the pyres of dead with ceaseless blaze.
 Nine days successive dealt the God his shafts ;
 The tenth, Achilles summon'd all the host ;
 Juno, the white-arm'd Goddess, rous'd the thought,
 Compassioning the Greeks expiring crowds.
 Solemn the army throng'd, and all conven'd,
 Swift-heel'd Achilles, rising godlike, spoke.

We shall conclude this article in the words of the author.
 — The reader has at present one book only to peruse, contrary to what I at first proposed, thus swelled exuberantly with preface and notes ; my best excuse for both which is, and particularly for the notes, that this prolixity here is intended to occasion brevity hereafter ; for by opening my mind so freely at first, the less need shall I have to exclaim on every passage in the progress of this work. As formal civility and tedious compliment among strangers very often terminate in cordial familiarity and hearty friendship. It will be my glory, if ever I can apply this. But as to the notes so bloated in dimension, which have given me a thousand times more perplexity than the version, having wove and unwove, like Penelope's web, for years before I stood determined (which at last was to trust chiefly to my own bottom), they are mostly new, and on a new plan, or rather an old one revived almost antiquated, and long disused, being calculated to render the graces of Homer's poetry more conspicuous and obvious to all, meaning to all persons endued with a tolerable degree of taste (for the blind can never be made to judge of colours), which was the scheme of that elegant critic Dionysius of Halicarnassus. The translator is preparing to follow up this book, purposing all convenient expedition, with the version of the whole Iliad, which has already lain long finished by him. But in fact, I have as yet compiled only one third part of the notes ; in other words, for eight books ; the whole work waiting for a fair copying out, and for a few heightening touches, as at the last sitting.

But perhaps some barking critic, that must needs be meddling, will forbid the banns this first time of publishing, swearing I deserve no nearer connexion with any of the muses. I must lament then the ill fate of this introductory piece to a large sett of history paintings it belongs to, being so imperfect of itself, and seen singly; for they would look all better, as designed, surveyed in one light, and in company together; and should such censure be confirmed at the court of Parnassus (for every cur hits not off the true scent), I am even reduced to submit to the no less ravenous worms, that must devour this specimen at their leisure in my old trunk stuffed with voluminous heaps of such like poetical lumber.

VII. *An Attempt to explain the Words Reason, Substance, Person, Creeds, Orthodoxy, Catholic-Church, Subscription, and Index Ex-purgatorius. To which are added, some Reflections, Miscellaneous Observations, Quotations, and Queries, on the same Subjects. By a Presbyterian of the Church of England. 12mo. Pr. 3s. Johnston.*

THIS writer is an advocate for reason, moderation, and free enquiry in matters of religion; and though he has given us very little which is properly new, he has shewn himself a man of learning and sense. His design in this treatise is to represent the evils which have been occasioned by disputes among churchmen, about the use and meaning of certain words, hard to be understood, and almost impossible to be explained; and thence to persuade men, if he can, to be more moderate in the use of these uncertain terms, or, at least not to be so furious, as many have been, in compelling others to use them.

In the first section, having explained the various acceptations of the word *reason*, he thus proceeds:

Every thing, from the bowels of the earth to the most distant stars, employs our reason. All the duties which flow from the various relations we bear to the great variety of beings around us, all come under the cognizance and examination of our reason. Yea the existence and attributes of the Supreme Being himself are found out and judged of by it. So extensive, so universal is human reason. It is, or ought to be, to every man, the test of truth and proper guide of life. But some will say, the particular revelation which God hath made of his will in the Holy Scriptures is the *only* criterion or standard of truth, and therefore must be our guide in all cases, whether it be agreeable to our reason or not. This objection seems to suppose that Divine Revelation *may* not be agreeable to reason, which is but a bad compliment to any revelation. Now this argument

argument put into form stands thus, Whatever God hath been pleased to give us as the criterion or standard by which we are to judge of truth should be our guide in all cases. But God hath been pleased to give us the Holy Scriptures as the criterion or standard of truth. Therefore they should be our guide in all cases. Very true. Let us now apply the same argument to the faculty of reason. Whatever God hath been pleased to give us as the criterion or standard by which we are to judge of truth should be our guide in all cases. But God hath been pleased to give us our reason as the criterion or standard of truth. Therefore it should be our guide in all cases. It is certain that our gracious Creator hath given us reason as well as revelation, and great part of the business of this faculty is to judge concerning revelation itself. For beside the true revelation, we see in the world a great many writings or scriptures, produced at several times, by confident people, as revelations coming from God, which have most certainly been the impostures of men. We might give many instances in the heathen world, in the grand Coran of Mahomet; the decrees of many councils, the Rosary of St. Dominic, and a thousand legendary tales, amongst some who call themselves Christians. Now in this great variety and opposition of revelations how shall we distinguish the right one? They cannot all be true, because they contradict one another. We ought not to be imposed upon, and our reason *alone* is what can prevent it. Do not all parties pretend to *argue* in favour of their own system? And what shall determine concerning the force of their several arguments? Is not the appeal universally made to reason? Do not all agree in making that the dernier resort in all their disputes? And yet notwithstanding this, some people are so inconsistent as to argue against the use of reason itself, and bring arguments to prove that arguments should have no force in matters of religion. But such people do religion no service. They rather expose than defend it by such a conduct. We should be greatly disgusted at the absurdity of a man who would seriously advise us to close our ears in order to judge of a fine piece of music, or shut our eyes to behold a fine picture. No less absurd is the enthusiast who charges us not to use our reason in considering all points of religion, which are certainly the most reasonable subjects in the world for consideration. As the sight and hearing are faculties given us by our gracious Creator to perceive objects respectively suited to them, our reason, which is by far our most excellent faculty, must have its objects too. And therefore men have always reasoned not only concerning the objects of sense, but concerning the morality of actions, the world of spirits, yea concerning the being and perfections of the blessed

bleſſed God himſelf. By reaſon we perceive him in our own wondrous frame, and in the wiſe conſtitution of the univerſe. By this we ſee him and feel him on our right hand and on our left, and find ourſelves encompassed every moment by his immediate preſence. Since God hath then bleſſed us with this excellent faculty, ſhall we diſdain his gift, reſuſe to uſe it, and even pretend to give as a reaſon for this reſuſal, that it is extremely weak and liable to be impoſed upon. But this is a great miſtake; for there is ſcarce a common tradesman, though little verſed in the artificial rules of logic, but has ſenſe enough to diſcover the fallacy of a ſophiſm or inconcluſive argument. But here lies the great evil, that in exerciſing this faculty of reaſon, men often impoſe upon themſelves, by pretending to underſtand things which they do not, and by proceeding in their diſputations upon wrong principles; for in all reaſoning it is neceſſary, there ſhould be ſome data, ſome acknowledged truths to build upon. If then through the prejudice of education, which is prejudging things before we have examined them, or through an unhappy obſtinacy of temper, we take certain propoſitions for ſelf-evident or ſufficiently proved, which are really falſe, and argue upon them, the fault is not in our reaſon but in our prejudice or obſtinacy. A perſon of the church of Rome will argue thus—We ought to ſubmit to the authority of God in matters of religion.—But the authority of a council of biſhops is the authority of God—therefore we ought to ſubmit to the authority of a council of biſhops in matters of religion. This is juſt reaſoning. The concluſion neceſſarily follows from theſe premiſes. Taking this concluſion then for granted they will build upon it, as upon a ſure foundation, ſuch a ſuperſtructure of argumentation as will demonſtrate any thing they pleaſe. Nay they will prove that we are not to uſe our underſtanding, ſenſe or reaſon, at all in matters of religion. And this is no idle ſpeculation, but what they have actually reduced to poſitive practice. For thus they addreſs God in their daily devotions; “ Lord, I believe plainly and ſincerely whatever thy Holy-Catholic, Apoſtolic, and Roman church teacheth me touching any of thy moſt divine myſteries and doctrines. Herein I utterly renounce the judgment of my ſenſes and all human underſtanding, and depend only on thy divine and inexplicable Omnipotence.” Prayers in the manual before maſs. And I heartily wiſh that ſuch language had been uſed only by them, who thus acknowledge to the world that their myſteries and doctrines are not the objects of common ſenſe, underſtanding; or reaſon; and boldly charge God with what proteſtants think abſurdity and nonſenſe. The receiving this one poſition as a truth, that we are to give up our ſenſe, underſtanding, or
reaſon,

reason, and implicitly to submit to, the determination of others, hath been the occasion of all their postures in religion amongst Pagans, Mahometans, and Christians of every denomination. For they would all persuade us that it is a compliment to Almighty God to renounce and give up the use of that faculty with which he hath dignified us, whereby *alone* we can distinguish truth from error, and conduct ourselves as he would have us. And to whom are we to give it up? Why every sect and every enthusiast lays claim to this compliment, and they severally assert, with the highest confidence, that they *alone* are deputed by him to receive it: and they tell us, that we are in the greatest danger indeed, if we yield it up to any other but themselves. But I think a man *very* ill deserves the character of a rational creature, if he gives it up to any of them at all. God hath given it to every man for his own use. But these designing people would make their own use both of him and it.

In the second section he shews how the Greek words *Ousia* and *Προσας*, *essence* and *substance*, came unhappily to be translated from philosophy into christian theology; what infinite confusions they have occasioned in the christian church, and how and when the Latin words, *substantia*, came to be substituted for the former, and *persona* for the latter.

The Greek philosophers, in their metaphysical treatises, frequently made use of the words *Προσας* and *Ousia*; but as they could not form different ideas of them, they used them promiscuously for each other, which was still the occasion of much wrangling amongst them. But the first time these words were publicly offered among the Christians, to explain their doctrine, was in the year 270, at the second council of Antioch, in which Paulus Samosatenus, bishop of that see, was deposed, for saying, that Jesus Christ was the creature of God the father. Some of that council then proposed, and amongst the rest Paul himself, that Jesus Christ should by their decree be acknowledged as *Ομοουσιον*, of the same substance or essence with the Father. This occasioned much altercation amongst the bishops, but it was at last carried in the negative, and this word was rejected as *productive of endless disputes*.

—Neither in the council of Nice, nor at any time before, had there any proposal been made to acknowledge the consubstantiality of the Holy Ghost with the Father and the Son. On the contrary, several bishops who subscribed the Nicene Creed, and particularly the great Eusebius, bishop of Cesarea, after this expressly calls the Holy Ghost one of the creatures that were made by the Son. But Athanasius, that he might complete his trinity, was the first who ever asserted that the Holy Ghost was of the same substance with the Father and Son, and introduced

introduced the phrases of *μία ουσία* one essence, *τρεις υποστάσεις* three substances, which strange language gave great offence even to many of his own party.

From the year 325, when he argued so strenuously in the council of Nice for the Homousian doctrine, he had seen how violently this doctrine had been opposed, and that many who wished him well, still disliked the nice distinction which he had invented of (*Mia Ousia*) one essence, and (*Treis Hypostaseis*) three substances in the Trinity. He therefore now either thought it prudent, or found himself compelled, to give up at last, in his own city of Alexandria, his own favourite notion, or rather his own favourite words, for notion neither he nor any body else could have of his distinction; and here in this council, in the year 362, it was determined that they who say there are three hypostases, or substances in the Trinity, are of the same opinion with those who say there is but one, because they take the same word in different senses. And now the Latins being likewise ashamed of the words, hitherto commonly used by them to express this doctrine in their language, *una essentia* & *tres substantiae*, thought fit to change the stile, and in imitation of their friends at Alexandria, to say there was but *una substantia*, one substance, and *tres personae*, three persons in the Deity; and so the word *essentia* lost its place intirely, and the word *substantia* was put in its stead; and the word *persona* introduced in the place of *substantia*; and so these words have been used in the Latin theolgy ever since. But whether they convey any clearer idea than the former to any other man I know not. Sure I am they are equally obscure to me. Indeed many learned men, who were interested in the point, have employed their utmost subtilty in giving new meanings to the word *person*, in order to reconcile the world to it, in a divine sense. But all they have said about it may be reduced to these two meanings, either that it signifies a distinct intelligent being, or some certain mode, quality, or manner of acting in such a Being. But either of these significations applied to the divine nature in the economy of our redemption involves in it such inextricable difficulties; and is attended with such consequences, makes it irreconcilable to human reason.

The author concludes this enquiry with observing, that whoever reads the Greek and Latin fathers, and systems of divinity, will find that *ουσία* sometimes signifies *essence* and sometimes *substance*, and that *υποστάσις* sometimes signifies *substance*, and sometimes *person*, just according to the scheme or system of divinity which the author has adopted.

In the third section he traces the rise and progress of creeds and confessions of faith, from the first ages of the church to the Reformation.

1 he

The next subject of his enquiry is orthodoxy. This, says he, is an uncertain and fluctuating thing. To-day it consists in one set of principles, to-morrow in another. At Rome it is wrapped up in mystery: in Britain it is now set forth as the object of common sense and reason. Were the words orthodoxy, heterodoxy, and heresy employed, as they ought, in distinguishing virtue from vice, and good from evil, they would admit of no variation, and be for ever taken in the same sense. But as they are used to denote *opinions* concerning the most incomprehensible subjects, no wonder that their meaning should be so often mistaken, and occasion so many endless and bitter disputes.

In the explication of the words *catholic church* he takes notice of the strange absurdity of the Romanists in calling their party the *Roman catholic church*; as if any particular member could be the universal, or the whole body of the christian church. And having observed that universal benevolence is the distinguishing characteristic of our religion, he concludes, that the more any man is a Roman, the less he is a catholic.

Under the article concerning subscription the reader will find, that this writer is no friend to established confessions and systems of divinity. Upon passing the act of parliament in queen Elizabeth's reign to oblige the clergy to subscribe the thirty-nine articles; many serious good men refused to comply with it, and these were called Puritans, who soon became a very considerable part of the nation, and every body knows what followed. But, says he, what may seem quite astonishing is, that these very Puritans who refused to subscribe these articles of the church of England, should, when they became the dominant party, in their assembly of divines, compose and frame another set of articles much more exceptionable, and declare them as the standard of orthodoxy to be subscribed by all who should be admitted to the sacred ministry. And this is called the Westminster confession of faith, as it was composed there, and is now the form which all the clergy of Scotland are obliged by law to subscribe.

In the following section he censures the unbounded licentiousness which the popes and inquisitors of heretical pravity have taken with the acts of councils, the works of the fathers, and many other books in their Indices Expurgatorii.

In his Miscellaneous Reflections the author informs us, that he is one of the established clergy, who, by reading and thinking particularly on the Free and Candid Disquisitions, have been convinced that there are many things in our present church establishment which might, by our returning to the original standard of the scripture, be altered for the better; and that he has here presumed to mention some of them, which he takes

to be of the highest importance, from a persuasion that this becomes his character as a lover and a preacher of truth, and that he is authorized by the conviction of his own mind, and by the liberty of his country. 'I have, says this conscientious man, already lost considerable preferments by refusing to subscribe the thirty-nine articles again, to qualify myself for great things which a most powerful and generous patron has offered me. And to whom now can I fly!—I do hereby declare, that I will not attach myself to any party or faction in religion, unless that may be called a party which is truly catholic, by declaring a love to all. The *honestum* is my philosophy: and love to God and man is my religion.'

VIII. *An Essay on the Learning of Shakespeare: addressed to Joseph Cradock, Esq. By Richard Farmer, M. A. Fellow of Emmanuel-college, Cambridge, and of the Society of Antiquaries, London. 8vo. Price 1 s. Cadell.*

THE public is much indebted to this writer for his ingenious researches into a subject which has long amused the critics. Mr. Farmer cannot be refused the merit of having recovered to the present age, many curious particulars which illustrate his principal proposition, viz. that Shakespeare was really destitute of what is generally understood by the word *learning*. Though we have already professed ourselves of a contrary opinion, (See vol. XX p. 331.) yet we shall lay before our readers, not only a candid, but a favourable view of this author's arguments.

His first authority is the opinion of Mr. Johnson, which we omit, because we have already fully canvassed that gentleman's merit as an editor of Shakespeare. The testimonies of Ben Jonson, Drayton the countryman and acquaintance of Shakespeare, and one Digges, who was a wit of the town before that bard left the stage, are next adduced; and then Mr. Farmer mentions the authorities of Sackling, Denham, Milton, and Dryden, who all favour his opinion.

Notwithstanding this, we are inclined to believe, that those authors never meant to say positively, that Shakespeare was entirely illiterate; at least, that they never imagined their words would be understood in that sense. The greatest friends of Shakespeare have been willing to acknowledge, that his acquisitions in learning were undeserving notice, when compared to the great, comprehensive, and intuitive genius with which nature endowed him. One might almost undertake to prove, upon Mr. Farmer's principles, that Locke was no more of a

scholar

scholar than Shakespeare, for Locke shewed as inconsiderable an extent of learning in his philosophy, as Shakespeare in his poetry. We should however deem that man very rash and adventurous, who should dare to pronounce Mr. Locke was no scholar, merely because all the books he had occasion to make use of (which, by the bye, were very few) in his excellent essays, were in his time translated into English. Several modern writers have, with some appearance of reason, maintained that Mr. Pope understood neither Latin nor Greek; and indeed, to confess the truth, it is almost certain, that his critical knowledge of those languages was neither so universal nor extensive, as to enable him to translate Homer, or imitate Horace; yet he succeeded in both.

Mr. Farmer, (after quoting Fuller, who says that Shakespeare's learning was very little) proceeds as follows:

"One of the first and most vehement assertors of the learning of Shakespeare, was the editor of his poems, the well-known Mr. Gildon; and his steps were most punctually followed by a subsequent labourer in the same department, Dr. Sewel.

"Mr. Pope supposed "little ground for the common opinion of his want of learning:" once indeed he made a proper distinction between *learning* and *languages*, as I would be understood to do in my title-page; but unfortunately he forgot it in the course of his disquisition, and endeavoured to persuade himself, that Shakespeare's acquaintance with the ancients, might be actually proved by the same medium as Jonson's.

"Mr. Theobald is "very unwilling to allow him so poor a scholar, as many have laboured to represent him;" and yet is "cautious of declaring too positively on the other side the question."

"Dr. Warburton hath exposed the futility of some arguments from *suspected* imitations; and yet offers others, if I mistake not, as easily refuted.

"Mr. Upton wonders "with what kind of reasoning any one could be so far imposed upon, as to imagine that Shakespeare had no learning;" and lashes with much zeal and satisfaction "the pride and pertness of dunces, who under such a name would gladly shelter their own idleness and ignorance."

"Like the learned knight, at every anomaly in grammar or metre,

"H' hath hard words ready to shew why,
And tell what *rule* he did it by."

"How would the old bard have been astonished to have found, that he had very skilfully given the *trochaic dimeter brachy-*

brachycatalectic, commonly called the *ibyphallic* measure to the witches in Macbeth! and that now and then a halting verse afforded a most beautiful instance of the *pes proceleusmaticus*!

"But, continues Mr. Upton, it was a learned age; Roger Ascham assures us, that queen Elizabeth read more Greek every day, than some *dignitaries* of the church did Latin in a whole week." This appears very probable; and a pleasant proof it is of the general learning of the times, and of Shakespeare in particular. I wonder, he did not corroborate it with an extract from her injunctions to her clergy, that "such as were but *mean readers*, should peruse over before once or twice the chapters and homilies, to the intent they might read to the better understanding of the people."

Dr. Grey declares, that Shakespeare's knowledge in the Greek and Latin tongues cannot reasonably be called in question. Dr. Dodd supposes it *proved*, that he was not such a novice in learning and antiquity as *some people* would pretend. And to close the whole, for I suspect you to be tired of quotation, Mr. Whalley, the ingenious editor of Jonson, hath written a piece expressly on this subject: perhaps from a very excusable partiality, he was willing to draw Shakespeare from the field of nature to classic ground, where alone he knew his author was able to cope with him.

These criticks, and many others their coadjutors, have supposed themselves able to trace Shakespeare in the writings of the ancients; and have sometimes persuaded us of their own learning, whatever became of their author's. Plagiarisms have been discovered in every natural description and every moral sentiment. Indeed by the kind assistance of the various *excerpta*, *sententiae*, and *flores*, this business may be effected with very little expence of time or sagacity; as Addison hath demonstrated in his comment on Chevy-chace, and Wagstaff on Tom Thumb: and I myself will engage to give you quotations from the elder English writers (for to own the truth, I was once idle enough to collect such) which shall carry with them at least an equal degree of similarity. But there will be no occasion to waste any more of our time in this department, whilst the world is in possession of the *marks of imitation*.

"Shakespeare however hath frequent allusions to the *facts* and *fables* of antiquity:" this is certainly true, and as Mat. Prior says, to save the effusion of more Christian ink, I will endeavour to shew how they came to his acquaintance."

Without pretending to defend the taste of Gildon and his coadjutor, the judgment of Pope, the learning of Theobald, the modesty of Warburton, the diffidence of Upton, or the literary qualifications of the three other reverend gentlemen

abovementioned, we think it would be no difficult matter to prove, from the criterions laid down by our author, that no writer of poetry in the English language understands Latin or Greek. Even the fine allusions drawn from Pindar and the lyric poets may be culled from translations; and the critic's hand may strip the bard as naked with respect to all literary merit, as he was when he first went under the ferula.

Mr. Farmer's observations upon Shakespeare's using the old translations of Plutarch, and other ancient authors, seem to be very just, though we think they amount to no more than that Shakespeare was not such a proficient in Greek and Latin, as to trust to his knowledge of the originals, when he had the conveniency of translations. We likewise admit the merit of the discoveries this ingenious writer has made from those old translations and other publications in, or before, the time of Shakespeare; and had he proved that the poet borrowed *all* his allusions, and translations of the classics, from works then published, he might have established his system of the bard's total ignorance of ancient learning; but we apprehend our author will have great difficulty to bring Shakespeare to the bar of criticism for every petty larceny of this kind he may be suspected of having committed. Mr. Farmer may be puzzled to prove that there was a Latin translation of Anacreon at the time Shakespeare wrote his *Timon of Athens* *. In his *Tempest* he even translates the expressions of Virgil; witness the *O dea certe*. We think it almost impossible that any poet unacquainted with the Latin language (supposing his perceptive faculties to have been ever so acute) could have caught the characteristical madness of Hamlet, described by Saxo Grammaticus, so happily as it is delineated by Shakespeare †. The same observation may be applied to his Macbeth's wife, which he draws from Buchanan. Shakespeare might have pored for years upon the *History of Hamlet*, mentioned by our author, (if such a history exists) and upon old Hollingshed for facts, before he could have translated into his plays the very spirit as well as words, of those elegant authors. We shall not, however, dispute this point with such an industrious antiquary as Mr. Farmer, who very possibly may produce such publications as may convict the poetical culprit of gross pilfering, even in the instances we have mentioned.

* See vol. XXI. p. 21.

† Falsitatis enim (Hamlethus) alienus haberi cupidus, ita astutiam veriloquio permiscebat, ut nec dictis veracitas decisset, nec acuminis modus verorum iudicio proderetur.

We wish not to be thought strenuous advocates of Shakespeare's critical knowledge of the dead languages to such a degree as Mr. Upton (whom this writer very justly corrects) supposes. We do not even pretend to assert, that Shakespeare had a classical education; but we know what a rapid progress a great genius passionate for knowledge, and sensible of its own defects, may make in a short time. 'Sometimes (says Mr. Farmer) a very little matter detects a forgery. You may remember a play called the Double Falshood, which Mr. Theobald was desirous of palming upon the world for a posthumous one of Shakespeare: and I see it is reckoned as such in the last edition of the Bodleian catalogue. Mr. Pope himself, in a letter to Aaron Hill, supposes it of that age; but a mistaken accident determines it to be modern,

" This late example
Of base Henriquez, bleeding in me now,
From each good *aspect* takes away my trust."

And in another place,

" You have an *aspect*, Sir, of wond'rous wisdom."

The word *aspect*, you perceive, is here accented on the first syllable, which, I am confident, was never the case in the time of Shakespeare; though it may sometimes appear to be so, by not observing the elision of a preceding one.

'Some of the professed imitators of our old poets have not attended to this and many other *minutiae*: I could point out to you several performances in the respective *styles* of Chaucer, Spenser, and Shakespeare, which the *imitated* bard could not possibly have either read or construed.

'But to return, as we say on other occasions. — Perhaps the advocates for Shakespeare's knowledge of the Latin language may be more successful. Mr. Gildon takes the van. "It is plain, that he was acquainted with the fables of antiquity very well: that some of the arrows of Cupid are pointed with lead, and others with gold, he found in Ovid; and what he speaks of Dido, in Virgil: nor do I know any translation of these poets so ancient as Shakespeare's time." The passages on which these sagacious remarks are made, occur in the Midsummer Night's Dream; and exhibit, we see, a clear proof of acquaintance with the Latin classics. But we are not answerable for Mr. Gildon's ignorance; he might have been told of Caxton and Douglas, of Surrey and Stanyhurst, of Phaer and Twyne, of Fleming and Golding! but these *fables* were easily known without the help of either the originals or the translations. The fate of Dido had been sung very early by Chaucer,

Gower, and Lydgate; and Cupid's arrows appear with their characteristick differences in Surrey, in Sidney, in Spenser, and every sonneteer of the time. Nay, their very names were exhibited long before in the Romaunt of the Rose: a work, you may venture to look into, notwithstanding Mr. Prynne hath so positively assured us, on the word of John Gerson, that the author is most certainly damned, if he did not care of a serious repentance.

'Mr. Whalley argues in the same manner, and with the same success. He thinks a passage in the Tempest,

"Great Juno comes; I know her by her gait;"

a remarkable instance of Shakespeare's knowledge of the ancient poetic story; and that the hint was furnished by the *divum incedo regina* of Virgil.'

As to the word *aspea*, we believe that, in the days of Shakespeare, and even at present, in some parts of the united kingdom, it was accented sometimes upon the first, and sometimes upon the second syllable; and on the latter generally when applied to superior beings, such as the royal *aspea*, the *aspea* of the heavens. Let an intelligent reader pronounce the lines mentioned by Mr. Farmer with *aspea* accented on the second syllable, and measure their effect by the known irregularity of Shakespeare's versification. We are far from endeavouring to vindicate Mr. Whalley in his allusion to the *divum incedo regina*; but we think that Shakespeare's knowledge of Latin may be ascertained from this passage, by the *Vero incesu patuit Dea* of Virgil. The ancients entertained an opinion that divine beings used a peculiar gait.

'A word (says Mr. Farmer) in Q. Catherine's character of Wolsey, in Henry VIII. is brought by the Doctor as another argument for the learning of Shakespeare.

—————"He was a man

Of an unbounded stomach, ever ranking
Himself with princes; one that by *suggestion*
Ty'd all the kingdom. Simony was fair play.
His own opinion was his law, i'th' presence
He would say untruths, and be ever double
Both in his words and meaning. He was never
But where he meant to ruin, pitiful.
His promises were, as he then was, mighty;
But his performance, as he now is, nothing,
Of his own body he was ill, and gave
The clergy ill example."

'The word *suggestion*, says the critic, is here used with great propriety, and seeming knowledge of the Latin tongue. And

proceeds to settle the sense of it from *the late Roman writers and their glosses*: but Shakespeare's knowledge was from Holingshed; he follows him *verbatim*,

"This cardinal was of a great stomach, for he compted himself equal with princes, and by craftie *suggestion* got into his hands innumerable treasure: he forced little on simonie, and was not pitifull, and stood affectionate in his own opinion: in open presence he would lie and seie untruth, and was double both in speech and meaning: he would promise much and performe little: he was vicious of his bodie, and gaue the clergie euil example." And it is one of the articles of his impeachment in Dr. Fiddes' collections, "That the said lord cardinal got a bull for the suppressing certain houses of religion, by his untrue *suggestion* to the pope."

Perhaps after these quotations, you may not think, that Sir Thomas Hanmer's conjecture, who reads *tyb'd* instead of *ty'd* in the above passage, deserves quite so much of Dr. Warburton's severity.

The preceeding commentary of our author, as well as of Dr. Warburton, upon the word *suggestion*, is a very cheap manner of displaying critical knowledge; for we do not believe that the most illiterate reader of Shakespeare in the kingdom, ever was at a loss for the author's application of it in this passage, or either questioned or admired its propriety. The whole difficulty lies in the word *tye*, which we have already explained *.

We shall conclude our review of this performance with acknowledging our obligations to the ingenious author, who has brought to light many curious circumstances relating to Shakespeare, of which we believe the public were ignorant before this publication.

IX. *A General History of the World, from the Creation to the present Time.* By William Guthrie, Esq; John Gray, Esq; and Others eminent in this Branch of Literature. Vol. XII. 8vo. Pr. 5s. Newbery.

WE think it entirely unnecessary to repeat the observations we have already made upon this work, the last volume of which is here presented to the public. It continues the history of France from the reign of Lewis V. and ends with the death of the dauphin in 1766. We shall extract the authors narrative of the domestic affairs of France since the conclusion of the peace, as a specimen of their manner, especially

* See vol. XXI. p. 20.

as we recollect no other general history which deduces the affairs of France to so low a period.

His most christian majesty's ministers, employed in the negotiation, (for the peace of 1763) adopted principles very different from those of their predecessors. They appeared to breathe nothing but peace, but no sooner was that obtained, than they applied themselves, with the utmost assiduity, to measures of oeconomy; and above all, to the finding resources for restoring their marine, in which they are said to have been successful almost beyond belief. But even the desirable event of peace could not extinguish the differences which still prevailed between the court and the parliament; tho' they were not attended with any remarkable consequences. On the 31st of May, his most Christian majesty held his bed of justice, in which he made several alterations with respect to the taxes; and, in order to lay taxes more equal for the future, his majesty ordered an account to be taken immediately of all the freeholds of the kingdom, not excepting those of the crown, or those of the princes of the blood, ecclesiastics, nobles, or other privileged persons, of what nature soever. And, by the second edict, his majesty ordered that all the crown debts, payable out of the revenue of the crown, should be redeemable, some at twenty years purchase, without regard to the original capital, and others in proportion to what the present possessors paid for the same. The declaration, which was registered the same day, laid a duty of one per cent. on all alienations of immoveables. A few days after those edicts were registered, the office of the Chatelet prevailed with the parliament of Paris to regulate the practice of inoculation, and to restrict it to persons living in houses separated from every other human habitation, and attended by persons who should have no communication with any other inhabitant of the place for six weeks from the time of the insertion of the variolous matter.

The vigorous efforts made by his most Christian majesty and his ministers, for repairing the waste of the late war, did not discontinue the disputes between the court and the parliaments. The duke de Harcourt, by virtue of an arret of council, violently altered the registers of the parliament of Rouen, and entered arbitrary edicts upon this occasion; upon which that parliament passed an arret annulling all those transcriptions and erasures, and forbidding any edicts or declarations that did not pass through their own body to be obeyed, under pain of peculation, and that repeated remonstrances be presented to the king. His majesty held a bed of justice, in which he ordered several edicts and declarations to be registered. These were opposed by all the parliaments of France; and the members of that

that of Rouen, rather than agree to register them, offered to resign their places; but the king refused to accept of their resignations, and promised to fall into some method of putting his finances in better order. This was the more necessary, as the province of Normandy proved incontestibly, that of above sixty millions of livres, which they pay annually in taxes, not above seventeen millions were received yearly by the king's treasury. Those, and many other abuses, were undoubtedly owing to the poverty and venality of the court, who sold places in the government to persons who made the most of them they could.

The loss of Canada rendered it necessary for the French court, on many accounts, to enquire into the conduct of the officers employed there, and their judges found them guilty. The sieur Bigot, the intendant of that province, was condemned to perpetual, as others were to temporary, exiles. Bigot was sentenced to restore 4,500,000 livres; the sieur Varin, director of the marine at Montreal, 800,000 livres; M. Bread, comptroller of the marine, 300,000 livres; M. Cadent, purveyor general of the army, 6,000,000 livres; Pennyfiant, Mausin, and Corpion, commissaries under Cadent, 600,000 livres each; Estabe and Martel, keepers of magazines, the former 30,000 livres, and the latter 200,000 livres; the commandant, Laudriere, 5000 livres; Dechainaux, secretary to the intendant Bigot, 30,000 livres; in all 12,965,000 livres.

Those examples of justice did not satisfy the parliaments. Though they confessed themselves to be void of any legislative authority, which they acknowledged to be in the king, yet they made such a use of their executive powers, as in fact set aside those of the sovereign. They stepped forth as champions for the interests and liberties of the people, to whom they endeared themselves so greatly, that the court, in difficult pressing emergencies, found their account in winking at their high claims, till at last they thought themselves above controul. The restoration of peace presented the ministry with a fair opportunity of trying the strength of the prerogative with that of the parliaments. The remonstrances of the latter were bold beyond precedent; for in that of August the 5th, the parliament of Rouen told the king that, in fact, the return of peace had only added to their calamities, and they even laid before him the Norman charters, which they pretended to be in full force, and which provides that no tax can be laid upon the subjects of that province, unless it be agreed to in the assembly of the people of the three estates. This was a language to which the court of France had been long a stranger, and raised the authority of the French, equal to that of a British, parliament. This (says the remonstrance to the king).

makes part of your people's rights, which you swore to maintain before Him by whom kings reign. The chamber of aids in the parliament of Paris, the most respectable of any in the kingdom, closed one of their remonstrances with a request that, if his majesty doubted of the fidelity of their representations, he would please to hear his people themselves, by convoking the states general of the kingdom. The parliaments of Bourdeaux, Tholouse, Grenoble, and Besançon, held the same language.

The court, on the other hand, resolved to appear determined to carry their point, and in consequence of that resolution the duke of Harcourt acted in the manner we have seen at Rouen, and the duke of Fitz James was sent with the like commission to Tholouse. That parliament ordered the magistrates of the city to pay the duke no honours as governor of the province, until they recognized his authority and commission. Notwithstanding this, in quality of a peer of France, he took his seat in their parliament, and by force registered the edicts he brought down with him. The parliament passed an arret declaring the register void, and Fitz James in his turn, erased that arret, and placed guards at the houses of the most eminent members in the opposition. This served but to exasperate the latter the more, and the parliament of Provence, which had been hitherto remarkably temperate, presented to the king remonstrances in behalf of their brethren of Tholouse, more flaming, if possible, than any that preceded them. No sooner did the parliament of Tholouse assemble in December, than the members ordered, "that the said duke of Fitz James shall be bodily taken and seized, wheresoever he may be found in the kingdom, and brought to the prisons of the court; and, in case he cannot be apprehended, his estates and effects shall be seized, or put under the administration of a legal commissary, according to the ordinances." We are not, at this time, authorized what the consequences of the ferment, occasioned by those and many other remonstrances, may be; but in all appearance the affair is now drawing near a decision, as his most Christian majesty seems disposed to talk to his parliaments by his standing army.

The history of France would be incomplete, without some account of the expulsion of the jesuits out of that kingdom, an event which will for ever do honour to its annals. Their perpetual disputes with the civil power, their dangerous doctrines, their dark practices, and their expulsion out of Portugal, on account of the concern they had in that prince's assassination, had rendered them extremely unpopular in France. They had carried on a very beneficial trade with Martinico; but meeting
with

with some losses by the English privateers, they laid hold of that pretext to refuse satisfying their just creditors, and desired them to accept of prayers to God instead of payment of their money. The merchants refused the offer, and the affair was carried before the parliament of Paris, who were unanimously of opinion that the whole order of the jesuits, by their constitutions, were liable to the debts of any part of them, and most immense sums were given to the complainants by way of costs. It is said, with great appearance of truth, that some of the heads of the order had officiously intermeddled between the French king and a favourite lady, who thereupon withdrew from them her powerful protection, and gave them up to the justice of the parliament, which refused to be satisfied with any thing less than their utter extermination out of France. They took cognizance of their books, which they found to be filled with doctrines subversive of government and civil society, and therefore they condemned some of them to the flames. This sentence was followed by another, which expelled them out of France, and confiscated all their estates to the use of the public. They had, however, still so much credit remaining, as to procure the interposition of the king in their favour, and he published an arret suspending all farther proceedings against them for a twelvemonth. The parliament agreed to register this arret; provided it was to continue in force no longer than the first of April. The sentences of the parliament have been since carried into execution in the strictest manner. Their proceedings were disagreeable to many of the clergy, especially to the archbishop of Paris, who published a pastoral letter, containing many expressions in favour of the jesuits. The parliament complained to the king of this letter, as being a seditious writing, and his majesty ordered the archbishop to call it in, which the prelate refused, and continuing inflexible, his majesty banished him to his abbey of Conflans. Upon an estimate made in the year 1710, there were then in that kingdom six hundred and twelve jesuits colleges, three hundred and forty residaries, fifty-nine noviciates, two hundred missionaries, and twenty-four professors houses of that society, amounting in the whole to twenty thousand jesuits; and it was thought, that within the fifty years since that time, their houses were very much enlarged, and their number greatly encreased. We have nothing more to add to this history of France, than that in January 1766, the dauphin died, and that his eldest son, the duke of Berry, who was born August the twenty-third, 1754, was recognized in the same quality by his most Christian majesty.

Next follows the history of Spain, from the year 555 to March 1766, when his Catholic majesty was, in a manner,
driven

driven out of his capital by a popular insurrection. The history of Portugal, which succeeds, begins in the year 1080, and contains but twenty-eight pages, because the great events relating to that monarchy have been already recounted in those of France and Spain. The friends of the house of Mecklenburgh will find some entertainment in the history of Denmark, which follows, and is brought down to the betrothment of the present king to the princess Carolina Matilda. The histories of Sweden, Poland, and Russia close the work, which is accompanied by a copious index.

As to the merits of this work, it is almost needless to inform the reader, that it is in general composed from other publications, which, in like manner, owed their existence to others which preceded them. The authors, we may venture to say, never pretended that it was designed for the more learned readers. Their attention has evidently been to give that part of their countrymen who are engaged in pursuits foreign to that of reading, true ideas of general history, such as are to be found in the best and most approved authors; and in this we think they have succeeded. Their style is at least equal to that of any composition of the same kind. We have endeavoured more than once to explain their method; and we think, upon the whole, it contains all the history of the world that can be interesting to a mere English reader.

MONTHLY CATALOGUE.

10. *Cymon: A Dramatic Romance. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. Pr. 1s. 6d. Becket.*

‘TO judge of Shakespeare by Aristotle’s rules,’ says Mr. Pope, in the preface to his edition of our greatest poet, ‘is like trying a man by the laws of one country, who acted under those of another.’ The dramatic romance now under our consideration, however unequal to Shakespeare, equally eludes the laws of regular criticism. Upon the face of it, we are ready to cry out, as Horace did on that of his mistress, *Vultus nimium lubricus aspicit*. Its charms, however, are not the less on that account; and many who have seen this romantic lady-muse painted and dressed on the theatre, have been apt to cry her up for an uncommon beauty.

The subject of this drama, we believe, is not built on the single hint of Dryden’s fable of Cymon and Iphigenia, but is also

also partly taken from a French farce of one act, written by Marivaux, entitled, *Arlequin poli par l'Amour*, 'Harlequin polished by Love:' but we will venture to pronounce, even from memory of the French piece, that the English author has in several instances improved on his original; and in no instance more evidently, than in the circumstance of the nosegays, which is poor, nay even buffoon and unnatural in the French, but is rendered extremely elegant in the English imitation.

The airs are characteristic and poetical. Perhaps it were to be wished, that the author had indulged the vein still further, and had attempted dialogue in the style of Shakespeare's *Tempest* and the *Midsummer Night's Dream*, and of the *Faithful Shepherdess* of Beaumont and Fletcher; a manner which the peculiar nature of the subject would very properly have admitted.

11. *The School for Guardians. A Comedy. As it is Performed at the Theatre-Royal in Covent-Garden. 8vo. Price 1s. 6d. Vaillant.*

Our readers, we apprehend, will be able to form a proper idea of this comedy, from the account given by the author, in an advertisement prefixed.—To which we shall only add,

In every work regard the writer's end;

For none can compass more than they intend.—POPE.

The following play was written above three years ago, and was soon after shewn to some of the principal performers of both houses. It took its rise from Miss Elliot's being advised to revise *The Country Wife* for her benefit the first season of her engagement at Covent-Garden theatre. That play, upon a review of it, appeared inadmissible on account of the obscenity which discolours the whole. The author, or rather the compiler of the ensuing scenes, undertook to alter Wycherley's play for Miss Elliot against the following winter; but hearing, in the mean time, that Mr. Bickerstaff had employed himself upon one of Wycherley's pieces, he made it his business to see that gentleman, lest this writer should interfere with a plan already pre-occupied. He found that the *Plain Dealer* had been Mr. Bickerstaff's object, and that there was no danger of clashing with the scheme of any other author. Upon a closer examination, therefore, of *The Country Wife*, it was thought proper to desert it intirely, and to resort to Moliere, the original master whom Wycherley copied. The celebrated comedy of *L'Ecole des Femmes* appeared too thin of business, consisting mostly in narrative. To supply that deficiency the design occurred of making Moliere himself supply the requisite materials;

rials; and for this purpose L'Etourdi and L'Ecole des Maris were called in as auxiliaries. Upon this idea the play was soon finished, and it consists of characters, situations, and business, from those three plays, interwoven into one fable, with as much skill as a little leisure in the summer time would permit.

'The author of The School for Guardians composed it with the most disinterested principle; and, if it prove in any degree conducive to the service of a young actress or the public entertainment, he has all the reward he ever proposed to himself.'

12. *Thespis: or, a Critical Examination into the Merits of all the Principal Performers belonging to Drury-Lane Theatre. The Second Edition, with Corrections and Additions.* 4to. Pr. 2s. 6d. Kearsley.

The author of this poem has not only followed Mr. Churchill in the choice of his subject, but has also endeavoured to catch the style and manner of that writer. Imitations necessarily fall short of their originals; and accordingly, after all the labour of the author, Thespis is, in every sense, a production much inferior to the Rosciad. It contains less pleasantry, less acuteness of critical observation, fewer flights of poetry, and more frequent deviations into prose. It must indeed be confessed, that a comparison between this writer and Churchill, is not the most favourable way of judging of his poem: which, nevertheless, is not without a considerable share of merit.

13. *The Rational Rosciad. On a more extensive Plan than any Thing of the kind hitherto published. In Two Parts. Viz. I. On the Stage in general and particular, and the Merits of the most celebrated Dramatic Writers. II. On the Merits of the principal Performers of both Theatres.* By F—— B—— L——. 4to. Pr. 1s. 6d. Wilkie.

Another, though less successful imitator of Mr. Churchill than the writer of the preceding article. The author's observations upon English dramatic poets, as well as upon the actors, are trite, and frequently unjust. In short, his performance is, in every respect, inferior to Thespis.

14. *Anti-Thespis: or, a Vindication of the Principal Performers at Drury-Lane Theatre from the False Criticisms, Illiberal Abuse, and Gross Misrepresentations of the Author of a Poem lately published, entitled Thespis.* 4to. Pr. 1s. 6d. Bladon.

Priam against Pyrrhus.—The poetry of this piece falls even below the level of the Rational Rosciad.

15. *The Kellyad: or, a Critical Examination into the Merits of Theſpis.* By Louis Stamma. 4to. Pr. 2s. Williams.

Facies non omnibus una

Nec diverſa tamen.

The ſame important trifling, the ſame inſipid pertneſs, and the ſame horſe-mill round of obſervation ſo conſpicuous in the two laſt articles, are repeated in this, with the illiberal addition of ſome perſonal reflections upon the author of Theſpis.

16. *The Snarlers. A Poem.* 4to. Pr. 1s. 6d. Moran.

This author informs us, that he ſent a humorous advertiſement (a piece of obſcenity) to be inſerted in the Gazetteer: but it was rejected. Exaſperated at this affront, as he was a man of ſpirit and a poet, he publiſhes this ſatirical performance; in which he laſhes the printers of the news-papers, expoſes the character of Hircus, and inveighs againſt the venality of ſtateſmen, and the barbarity of the reviewers;

‘ Who ſcalp poor authors with an envious ſpite.’

What a notable poet and ſatiriſt he is, the following paragraph will evince.

‘ Too many characters of putrid note,
A very ſhock to nature but to quote,
Are here diſpers’d about this buſtling town,
For like the cormorant ſea, here all go down;
Such men there are, whoſe vile abandon’d ways,
Furniſh fit fuel for a ſatire’s blaze;
Some too I’ve ſhrewdly noted, but ’bove all,
A certain one, whom we will Hircus call.’

17. *Fordyce delineated, a Satire: occaſioned by his Sermons to Young Women.* 4to. Pr. 1s. Dixwell.

Great merit is often diſtinguiſhed in a very ſingular manner; and ſometimes we can hardly perceive any difference between the enſigns of honour and the marks of contempt. If the bravery of general Wolfe had not been univerſally celebrated, his effigy would not have been delineated on wood, and diſplayed at the door of an ale-houſe in a country village. The ſame obſervation is applicable in the preſent inſtance. If the author whoſe caricatura is here exhibited, had not gained a reputation by his late performance, this contemptible delineation had never exiſted.

28. *Sermons to Young Men. In two Volumes. By Jonathan Mayhew, D. D. 8vo. Pr. 6s. Becket.*

This writer assures us, that these discourses were written entirely from the scriptures, and from his own heart; and that they are not imitations of the superficial, insipid, empty harangues of any frivolous, conceited declaimer. He has given the reader, he says, a comprehensive idea of true religion, with its advantages and importance. From these words of St. Paul, — *Young men exhort to be sober-minded*, — he has deduced almost all the precepts of Christianity; but he has only treated them in a general way. ‘For, says he, if I had handled them with accuracy and precision, each sermon would have swelled to a folio; and they must have employed more years than I was days in composing them.’

What number of days the author employed in this work we are not informed; but by several circumstances we are convinced, that it is not the result of much application. We have heard of a poet who made no difficulty of inditing two hundred verses, “while he stood upon one leg;” and this writer, we suppose, has dispatched his sermons with the same facility. We do not perceive, throughout the whole, any appearance of study or refinement: every thing seems to be perfectly extemporaneous. The author writes, as we may imagine a person of tolerable elocution might speak without premeditation. He generally discourses in a strain which may probably induce his reader, as Dr. F. advises, to “close the book,” and fall asleep. Yet he sometimes assumes a more lively air, and addresses his readers in that alert and familiar manner which is usual with the most popular of all popular preachers, the renowned Mr. Whitfield.

‘Whenever, says he, any person, old or young, repents and returns to God, the Devil is enraged at the thoughts of losing a subject; he considers such a one as a rebel and traitor to himself, and is sorely vexed at having the prey which he was on the point of devouring, snatched as it were out of his jaws.

‘But what has Satan ever done for you, that you should be desirous or willing to please him? Is he your maker? No. Does he preserve and take care of you? No. Did he die for you? No; but is even angry to rage, that Another did. Has he laid you under any sort of obligation to please him? No. Has he any encouragement to give you for pleasing him? No. He will afterwards only upbraid and torment you for your folly therein. Did he ever intend you the least good in any one respect? No; nothing but mischief. Will you then gratify your inveterate adversary, “that old serpent called the Devil, and Satan,” or his angels?—especially when you consider that, by doing so, you

you will displease the God that made and loves you ; Jesus Christ who died for you ; and grieve the good Spirit of God, as well as those holy angels that “ kept their first estate,” and are daily employed in offices of kindness for you !

If our readers should have an inclination to see any more of this kind of writing, we must refer them to these discourses.

19. *The Snare Broken. A Thanksgiving Discourse, preached at the Desire of the West Church, in Boston, N. E. Friday, May 23, 1766. Occasioned by the Repeal of the Stamp-Act. By Jonathan Mayhew, D. D. Pastor of the said Church. 8vo. Price 1s. Kearsly.*

This American preacher represents the stamp-act as ‘ an execrable design,’ which affected the liberty of his country in the most essential manner. Under this persuasion, he breaks out into some intemperate invectives. In other respects this is a sensible discourse, and was very properly adapted to the occasion on which it was preached.

20. *The Humble Attempt of a Layman towards a Confutation of Mr. Henry Mayo's Pamphlet, call'd the Scripture Doctrine of Baptism, &c. And a vindication of Dr. Gill from the Personal Abuse, False Charges, and Misrepresentations of that Author ; And, through the Whole, his Ignorance, Impertinence, bad Reasoning, and Perversion of Scripture, are exposed. By Philalethes. 8vo. Pr. 1s. Blyth.*

This is a smart defence of the mode of administering baptism by immersion.

21. *Jephthah's Vow considered. A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, June 8, 1766. With an Appendix, containing a Dissertation on Lev. xxvi. 28, 29, and on the Nature and Kinds of Vows under the Mosaic Law. By Thomas Randolph, D. D. President of C. C. C. Oxford. 8vo. Pr. 1s. Fletcher.*

Interpreters have been greatly divided about the sense of Jephthah's vow, and the manner in which it was performed. The Septuagint version, and other ancient translations, the primitive fathers, and the generality of the Jewish writers, agree, that Jephthah really sacrificed his daughter. But upon this supposition, as Dr. Randolph observes, it is not easy to make sense of the vow itself. ‘ Jephthah, who in all the rest of his conduct acts like a man of good sense and understanding, is here supposed to vow that he would offer up for a burnt-offering whatsoever should come forth of the doors of his house to meet

meet him. Now Jephthah surely could not but know that the law made a difference between *clean beasts* and *unclean*. What then could he expect to come out of his house to meet him? Sheep, and bullocks, and all beasts fit to be offered in sacrifice, are usually inclosed in pastures, or shut up in folds and stalls, and could not be expected to come out to meet him. A dog is the most likely of any brute animal to come forth to meet him: but a dog was an unclean animal, and could not be *offered up for a burnt-offering*. And therefore some have contended, and not without great shew of reason, that the words are to be understood of an human creature, and should be rendered—*Whosoever cometh forth of the doors of my house, &c.*—and so both the *Septuagint* and *Vulgate* translation render it. And this makes Jephthah purposely and designedly to vow an human sacrifice. But this was not only an abomination, which God hated, and would not accept, and a thing which no man could vow who had any sense of humanity or justice, but it was what was not in his power to perform. Parents among the Jews had no power over the lives of their children. They could not punish with death even a *stubborn and rebellious son*, without first applying to the magistrates; much less could they devote an innocent and dutiful child to death. Nor can I find that they had any power of life and death over their servants. An Hebrew servant they had only a property in for six years at most, and were obliged to let him *go free in the seventh year*. And a servant bought with money they might smite, and chastise, but could not put to death. Jephthah's daughter did indeed give her consent that he should *do with her according to that which had proceeded out of his mouth*: but, as he could not antecedently assure himself of this, so he could by no means expect the like compliance from any of his servants. Besides, as was before said, he could offer no sacrifice without the concurrence of the priests, which in this case he had no reason to expect, nor power to force. So that this *vow* of Jephthah, as it is commonly understood, is not only a rash *vow*, but such a *vow* as we can scarce conceive any man in his senses capable of making, a *vow* absolutely impracticable, and impossible to be performed.

For these and other reasons which have been occasionally alledged, several writers have endeavoured to make it appear, that the words of the vow have been usually misunderstood; that the Hebrew particle *vau*, v. 31, should not be rendered *and*, but *or*; that, consequently, the passage in dispute should be translated, *Whatsoever cometh forth to meet me shall surely be the Lord's, or I will offer it up for a burnt-offering*, viz. if it be a subject proper to be offered,

The

The learned author of this discourse proposes a different interpretation of this clause. He thinks that the pronoun *ל* relates to *ל* the Lord, the word immediately preceding: and then, as an ellipsis of the preposition or sign of the dative case between the verb and its suffix is not uncommon in the Hebrew phraseology, the words may be rendered, *And I will offer to him* (that is, to the Lord) *a burnt-offering*. He further observes, that, if the pronoun *ל* had related to the person, or animal, who was to have come forth to meet Jephthah, and who was to have been offered up, the next word should regularly have been expressed *לעולה*; whereas now there is nothing in the Hebrew to answer the word *for* in our translation.

According to this interpretation, Jephthah vowed two things, to dedicate whatsoever, or whosoever, should come out of his house to meet him, and also to offer on this occasion a burnt-offering to the Lord, of some clean beast, which was allowed by the law. Take the vow in this sense, and there is nothing absurd in it, nothing but what Jephthah might reasonably vow. And this vow he religiously performed: he devoted his daughter to the service of God.

In the remaining part of this discourse the author illustrates the sequel of the history, and obviates the most material objections against the opinion which he endeavours to support.

In the appendix he answers the objections of Cappellus, who not only maintained that Jephthah sacrificed his daughter, but justified him in so doing, asserting that by the law concerning vows, Lev. xxvii. 28, 29. parents were allowed to devote their children to destruction; and that, when they had made such a vow, they were obliged to carry it into execution.

This chapter, says Dr. Randolph, treats of vows, and the redemption of things vowed. In the case of a common vow, or *neder*, rendered in our translation, *a singular vow*, the person, or thing, vowed was allowed to be redeemed; and the rules to be observed in such redemptions are here set forth. Towards the latter end of the chapter we have the exceptions to these rules. First, *the firstlings of clean beasts* are not to be at all sanctified, or made the subject of a vow. Secondly, persons or things *devoted by a cherem*, by private persons, out of their own property, are not to be at all redeemed, but are to be unalienably the Lord's. Lastly, persons devoted or doomed to destruction *by proper authority*, are not to be at all redeemed, but must surely be put to death. Here we see the twenty-ninth verse does not come in improperly, or abruptly, but follows naturally, as another exception to the rules above delivered.

On these topics the author has proposed his sentiments with candor and moderation, and seems to have vindicated the sacred writings in a rational and satisfactory manner.

22. *A new Essay on Job xix. 23—24. Wherein it is asserted and evinced, that that famous Passage is in all appearance an Interpolation of a much later Date than the rest of the Book. In three Letters. By James Francis Barnouin, Ch. Sec. Price 1 s. Hawes.*

In the scriptures and other ancient writings there are, as it is natural to imagine, many obscure and almost inexplicable passages, which have occasioned innumerable disputes. But after one of these passages has been canvassed by a thousand writers, it has frequently happened, that some sagacious critic has engaged to prove, that all the wrangling of his predecessors was in vain, and that the passage in question is an interpolation.

Upon this principle Mr. Barnouin attempts to obviate all the difficulties attending the explication of these remarkable words, *I know that my Redeemer liveth, &c.*

On one side it has been observed, that Job must allude to a future state; first, because these words contain a very expressive description of death and the resurrection: secondly, because it does not appear that he had any hopes of being re-established in his former prosperity: thirdly, because the introductory verses (23, 24) prepare us to hear something great and extraordinary: and lastly, because he immediately adds, *my reins are consumed within me.* q. d. "I feel myself already decay: this body will soon be deprived of all strength;" language that never could spring from a firm hope of future re-establishment.

On the other had, says this writer, after a careful perusal of this excellent book, I have not been able to discover a single passage, except the place in question, from which I could reasonably conclude, that Job had any idea of a future existence. That holy man every-where represents death as the last period of happiness or misery. If he had entertained any hopes of retribution in another life, it is natural to imagine that he would have made use of this consideration to console himself in his affliction, and silence the reproaches of his friends. If we suppose that a future state was revealed to him at this juncture, it is surprising, that neither he nor his friends should afterwards take any notice of that important subject; and it is, particularly remarkable, that nothing of this kind is mentioned at the end of the book, where the Deity is introduced to justify the innocence and reward the patience of his servant Job.

From

From these observations it appears, that the words in dispute do not at all correspond with the general tenor of the book ; our author therefore concludes, that they could not be the words of Job ; and consequently must have been interpolated.

He then proceeds to shew that they interrupt the thread of Job's discourse. *Have pity upon me, says he, have pity upon me, O my friends ! for the hand of God hath touched me* (even to the removing from me all hope, as a tree which is cut down, ver. 16) *why do ye persecute me as God, and are not satisfied with my flesh ?* After these words come those in question, and then in ver 28, all of a sudden quitting so fine and consolatory a subject, he afresh prefers the same complaint as at ver. 22, and cries out : *But ye should say, why persecute we him, seeing the root of the matter is found in me ?* i. e. as Grotius explains it, *quia causa mea bona habet fundamenta* ; or as Job himself, chap. vi. *my righteousness is in it.* What connection is there between these last words and those which go immediately before ? None at all. The case is not the same with those of ver. 21, 22.

In the subsequent part of this essay Mr. Barnouin answers some objections which may be raised against his hypothesis ; and he shews, that it is no more unwarrantable to suppose, that this passage has been interpolated, than to assert the same thing of all the last chapter of Deuteronomy, and other parts of scripture, as many learned writers have not scrupled to do. But however this opinion may be received, the author deserves commendation for the hint, and the ingenuity, modesty, and candor with which it is proposed.

23. *The New Oeconomy of Human Life. In three Parts. Part I. Of the Imperfections and Folly of Man considered as a Relative and Social Being. Part II. Of the Duties of Man as a Member of the Community and an Individual. Part III. Of the lesser Duties of Life incumbent on Man as a Dependant Creature.* 12mo. Pr. 1s. Griffin.

A celebrated piece entitled *The Oeconomy of Human Life*, which was published in 1750, has occasioned a number of imitations ; of which this is not the meanest. It is not, we must confess, distinguished by any superior excellences, such as novelty and elevation of thought ; beauty, force, and dignity of expression ; but it contains many useful precepts, calculated to make the reader wiser and better, and enable him to direct his conduct in every situation of life.

24. *A Plan for Raising Two Hundred and Eighty-two Thousand Pounds, for the Purpose of discharging the Debt remaining due to the Artificers of London Bridge; Completing the Bridge at Blackfriars, and Reducing the Toll thereon; Embanking the North Side of the River Thames, between Paul's Wharf and Milford Lane; Repairing the Royal Exchange; and Rebuilding the Goal of Newgate. By a Citizen of London. 4to. Pr. 1s. Rivington.*

The public is well acquainted with the name and respectable character of the gentleman who is the author of this plan, which he introduces by candidly recounting various late instances of public spirit in the citizens of London, and with a detail of the causes that render the raising the proposed sum necessary. As his proposal for embanking the north side of the river Thames between Paul's Wharf and Milford Lane is new, and his reasons for it serve to clear up some objections that have been made to that noble erection of Black-friars bridge, which will do honour to the present age, we shall lay it before our readers.

But there is another improvement, which the course of the river and present form of the shore between Paul's Wharf and Milford Lane, make very desirable, if not absolutely necessary.

The wharfs within those limits, by their different and very unequal encroachments, not only form an irregular and disagreeable outline, but afford the owners of some an undue preference and advantage over others; at the same time that the reflected sett of the tides, both of ebb and flood, throws the force of the stream upon the Surry shore, opposite to Black-friars, and of consequence slackens the current on the London side; this, together with the large sewers that empty themselves in the neighbourhood, occasions a constant accumulation of sand, mud, and rubbish, which not only destroys great part of the navigation at low water, but renders the wharfs inaccessible by the loaded craft even at high water, unless at spring-tides. The mud and filth thus accumulated in spite of the frequent expence the wharfingers are at to clear it away, when not covered with water, is extremely offensive in summer, and often dangerous to the health of the neighbouring inhabitants.

The depth of water being by this circumstance thrown towards the Surry shore, so as to occasion a difference of eighty-seven feet, between the middle of high and low water, it was found absolutely necessary to place the center arch of the new bridge, if not upon, yet near the deepest water, and consequently much nearer the Surry than the London shore. For had the middle of that arch been placed exactly over the middle of high water, there would, at low water, have been 162 feet

feet of dry land under the arches on the London, and none on the Surry side, (where the shore projects more, and is much steeper and bolder than that at Blackfryars) which would have rendered so considerable a part of the water-way of the bridge, in this period of the tide, totally useless.

In consequence of this position of the bridge, it became necessary to extend the north butment, and make it considerably longer than that on the Surry side, notwithstanding the apparent defect it occasioned in the symmetry of the whole. But as the committee were not without hopes, that the many disadvantages attending the present form and course of the river, might some time or other induce the legislature to direct this part of it to be embanked, so as to range in a line with the north entrance of the new bridge, the north butment was so constructed, as that it might, at the expence of labour only, be made to coincide with the wished-for improvement. This alteration, therefore, I most earnestly recommend, as not only advantageous to the trade of London and Westminster, and to the navigation of the river, but greatly conducive to the health of those two populous cities. And since the land-owners will be considerably benefited by the extension of their property, and there is no fund provided for defraying the large and constant expence of lighting, watching, and repairing the new bridge, it is proposed that the new acquired ground should for ever be subject to a reasonable and proportionable quit-rent, to be settled either by parliament, or, in the more usual way, by a jury, and appropriated to that use.

The expence of embanking and filling up this part of the river, and of erecting new landing places at Whitefryars, the Temple, and Essex stairs, with proper causeways, privies, and guard piles, is estimated at 7,500 *l.* the providing of which is one of the objects of the following plan.

We are not so conversant in city finances as to judge upon the expediency and practicability of the proposed plan, which is to be executed by certain surpluses of the orphans' fund, the particulars of which are not very interesting to the generality of our readers. We shall, however, in justice to the author, state his observations on the nature and effects of his plan.

First, It proposes nothing that can incommode the state, as it calls for none of the immediate resources of government, but only for a continuation of taxes already existing, viz. of the 6*d.* coal-duty from Michaelmas 1785, and of the other taxes from Lady-day 1803, supposing them to expire at that time, by the total payment of the present orphans' debt.

• 2dly, Posterity will have little reason to complain of their being subjected to pay for 42 years and a quarter, what their predecessors will have paid for 85 years, from 1700 to 1785; or to pay for 24 years and three quarters, what those predecessors will have paid for 112 years, from 1691 to 1803; especially as they will be in the full possession of the benefits resulting from the works in question, which the present generation will not all live to see completed.

• 3dly, These taxes, it is admitted, affect some of the neighbouring counties, but that in a very small proportion, for which they receive a full equivalent in the consumption of their produce by the inhabitants of London and Westminster.

• 4thly, The city and citizens of London will, over and above their share (in common with others) of the several taxes intended to be continued, contribute upwards of 479,824 l.

• 5thly, On the other hand, I am persuaded that neither the city or citizens of London will grudge the contributions proposed on their part, there being no reason to apprehend (considering the daily increase of rents) that they will not, after Lady-day, 1803, be able to afford those payments which they now spare without any apparent inconvenience; and they will at the same time with gratitude remember the assistance at different times received by them from the public, more especially in the year 1691.

• 6thly, The proprietors of the orphans debt certainly will not complain of any diminution of their security, or of the payment of their principal's being protracted; as the present fund, with the additions proposed, is more than sufficient to pay the interest both of the new and old debt; and, as the government four *per cents* are above par, they will consider the delay in the payment of their principal as an advantage; and such it was understood to be, in 1747, when the benefit of being last paid off was particularly reserved to the orphans.

• 7thly, As to the terms proposed for raising the 126,000 l. I shall only observe, that 3 l. 10 s. *o.d. per cent per annum* is 3 shillings more than the interest of the government three *per cents* purchased at 90 l.; that the repayment of this debt being postponed till after all the rest, it is in fact made irredeemable for upwards of 60 years; that there is a great conveniency in having bonds assignable by delivery without the trouble or delay of a transfer; that the being at liberty to pay in the money by eight quarterly instalments, is another great conveniency; and lastly, that the receiving interest on the money thus paid in, as if it had all been paid in at once, constitutes an additional premium of upwards of 3 *per cent*.

We cannot conclude without observing, that this patriotic projector supposes the works carried on by the city of Westminster, which cost the public 500,000*l.* and those executed by the city of London, to be equally national, because they are equally local. We are afraid that the true sons of Westminster and Middlesex will dispute that principle. Westminster is not properly a city. It has neither the exclusive privileges nor revenues belonging to London, or indeed any other city in the kingdom; and every one knows that its court of burgesses have no authority in matters of property, and but very little in the affairs of the police; so that, in fact, excepting the privilege of returning two members to parliament, Westminster can be looked upon scarcely in any other light than part of the county of Middlesex.

25. *Political Speculations; or, An Attempt to discover the Causes of the Dearest of Provisions, and High Price of Labour, in England: With some Hints for remedying those Evils. Part the Second. 8vo. Pr. 1s. Almon.*

We have already * given our opinion of the first part of these Speculations. In the pamphlet before us the author proves himself no friend to the public funds, as appears from the following deduction of evils which he thinks spring from them.

‘ First, That they diminish the number of working people, and add to the number of idlers.

‘ 2dly, That they obstruct private credit.

‘ 3dly, That they raise the price of labour, and consequently of provision and common necessaries.

‘ 4thly, And that they prevent the extension of trade and manufactures.’

Notwithstanding the paradoxical air which these propositions carry with them, their discussion merits the attention of the public. The author seems to think, that a qualification in land should be required of all the future members of both houses, before they can sit in parliament; and that every member should have a landed property in America and Ireland as well as England. ‘ If (concludes he) such a law was established, the jealous restraints on provincial trade would cease to be necessary; the gains of America would be understood, without a doubt, to be the gains of Great-Britain; for it would be no longer the interest of the man who had an estate in Middlesex, to prevent the product of his other estate, in Virginia, from coming directly to the best market and at the least charge: nor should

* See vol. xii. p. 461.

we be under the Athanasian necessity of declaring by repeated laws, that we were positively one and the same people, and in one interest; and at the same time several different people, and in several opposite interests.'

26. *A Letter to a Member of Parliament, on the Present Distresses of the Poor; the Real Causes of those Distresses, and the most probable Means of removing them.* 8vo. Pr. 6d. Horsfield.

This writer is a strenuous advocate for bounties upon corn, which (he says) has rendered the business of agriculture so general through the kingdom, and induced a variety of farmers to occupy large tracts of country in tillage, which must otherwise have been appropriated to widely different purposes. He thinks that great part of the scarcity so much complained of may be ascribed to the luxury, idleness, and dissipation of the lower ranks of people; and that nothing can redress the national grievances so effectually as the lessening the actual burthen of public taxes. As great part of his reasoning is founded on matter of fact, we heartily recommend the perusal of his letter to those who are able to contribute to the removal of the grievances he points out.

27. *Every-Body's Business is No-Body's Business; or, Private Abuses, Public Grievances. Exemplified in the Pride, Insolence, and exorbitant Wages of our Women-Servants, &c. With a Proposal for Amendment of the same: As also, for clearing the Streets of those Vermin called Shoe-Cleaners, and substituting in their stead many Thousands of industrious Poor now ready to starve. With divers other Hints, of great Use to the Public. Humbly submitted to the Consideration of our Legislature, and the careful Perusal of all Masters and Mistresses of Families.* By A. M. Esq; 8vo. Pr. 6d. Ford.

This zealous author very justly particularizes the grievances specified in his title-page, especially with respect to women-servants, whom he would have to be dressed in a kind of livery, as our footmen; or obliged to go in a dress suitable to their station. 'What should ail them but a jacket and petticoat of good yard-wide stuff, or callimanco, might keep them decent and warm?' These hints are sufficient, in the present state of things, to justify our advising the author to beware of the fate of Orpheus.

From maid-servants the writer proceeds to footmen, and other public nuisances. He would have shoe-cleaners licensed by justices of the peace, and all the porters in the city and liberties of Westminster put under the same regulations with the ticket porters of London. We cannot pretend to say how far the regulations he proposes are practicable.

28. *Dutch Modesty exposed to English View; or, a serious Answer to a Pamphlet, entitled, A short and modest Reply to a Book, entitled, The Dutch displayed. In Vindication of the latter Treatise, from the Objections thereto made by the Dutch.* 8vo. Pr. 6d. Williams.

We foresaw the publication of this pamphlet, which is written in the very spirit we * predicted. It contains a recapitulation of the controversy between the executors of Mr. Clifford and the Dutch government; and we think the author has acquitted himself with dexterity.

29. *A Candid Enquiry into the Causes and Motives of the Late Riots in the Province of Munster in Ireland; by the People called White-Boys or Levellers. With an Appendix, containing other Papers on the same Subject. In a Letter to a Noble Lord in England.* 8vo. Pr. 1s. 6d. Flexney.

This is an attempt to prove from news-papers, examinations, declarations, and other evidences, the innocence of certain unhappy persons who suffered capitally for the late riots in Ireland. The charges brought against the evidences for the persecutions are of too momentous, and at the same time too delicate a nature, for us to pronounce any decision concerning them at this distance of time and place. We hope, however, for the honour of the protestant part of that country, that they can be disproved.

30. *The Sea: a Conference between Aristus and Eugenius. Translated from the French of Monsieur Bouhours. By Thomas Podmore. To which are added, Letters from the Translator to a young Lady, whom he had begun to teach French.* 8vo. Price 1s. Baldwin.

This conference was written by monsieur Bouhours above eighty years ago, and contains some things which are fanciful, others that are false, (particularly with regard to syrens and dolphins,) and nothing which has not been more truly and philosophically explained by later writers.

The remainder of the pamphlet is taken up with a repetition of the arguments urged in a book printed at Paris ninety-eight years since, entitled, *Avantage de Langue François sur la Langue Latin.* Par Monsieur le Laboureur: which is said to contain dissertations by two very eminent men, monsieur le Laboureur, and monsieur de Scuse. The latter, it seems, thought the French language not quite so copious, so expressive, or so

* See vol. xxii. p. 396.

energetic, as the Latin. One monsieur le Perrier managed the controversy between him and Laboureur, who appears to have been a kind of enthusiast for the excellency of the French. The whole controversy is extremely uninteresting to the public of England at present, but may afford many curious particulars to those who are fond of the French language and learning.

31. *The Tragedies of Sophocles, translated from the Greek; (with a Dissertation on Ancient Tragedy) by the Rev. Thomas Francklin, M. A. A new Edition, carefully revised and corrected. 8vo. Pr. 10s. bound. Davies.*

We are pleased to find, from this new edition of Mr. Francklin's ingenious translation of Sophocles, that the public voice has approved our recommendation of the work*, which is now neatly printed in a more convenient size, and may be purchased at a considerable less expence than the former edition in quarto.

32. *The Easiest Introduction to Dr. Lowth's English Grammar, designed for the Use of Children under ten Years of Age, to lead them into a clear Knowledge of the first Principles of the English Language. By the Rev. John Ash, of Pershore in Worcestershire. With an Appendix, containing, I. Some Short Observations on the various Sounds of the Vowels. II. Easy Parsing Exercises on the English Language. III. A Select Collection of Books for Boys and Girls, to shorten the Path to Knowledge. IV. Select Lessons to instil just Sentiments of Virtue. 12mo. Pr. 1s. Dilly.*

This is a plain, easy, compendious system of English grammar, properly calculated for children. In the title-page the reader has a full account of all its contents.

33. *A Summary of the Soul's Perceptive Faculties; and also of Dialectic or Logic: introductory to the Theory of Mind. By the Editor of Letters on Mind. 8vo. Pr. 1s. Rivington.*

Cardan in his treatise *de subtilitate* relates, that one of our countrymen, a subtle doctor, was such a deep logician, that only one of his arguments was enough to puzzle all posterity; and that when he grew old, he wept because he could not understand his own books.—This writer without dispute is one of his descendants: for what can be more subtle than the following argumentation?

‘Let any *two* things be taken: and they are either both the same with that which is the same in both, or is common to them both; or one of them only is the same with that which is the same in both, or common to both; or they are both different from that which is the same in both, or common to both.’

* See Crit. Rev. vol. vii. p. 512:

The reader who has an inclination to exercise his reason in such speculations as these, may have recourse to this learned tract.

34. *A second Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Letter to the Examiner of the First.* By T. Rutherford, D.D. F.R.S. 8vo. Pr. 6d. Robinson and Roberts.

In this letter the author endeavours to vindicate the *tendency and force* of his argument, respecting the right of protestant churches, &c. against the objections of the Examiner*.

35. *An Appeal to the Public, from the malicious Misrepresentations, impudent Falsifications, and unjust Decisions, of the anonymous Fabricators of the Critical Review.* By George Canning, of the Middle Temple, Esq; 8vo. Pr. 6d. Dodley.

When we reviewed Mr. Canning's translation of *Anti-Lucretius* we were influenced by no kind of prejudice, no malevolence of heart. We even selected those passages in which the translator seemed to have imitated the spirit and elegance of the original with the greatest success. Our criticisms were the result of impartial examination: and it is remarkable that not one of them is objected to in this Appeal.

The author has attempted to vindicate his observation on the length of the Latin hexameter and the English heroic line; but what he has urged in his defence is nothing to the purpose. We are still convinced, that the controversy is to be determined by calculating the number of words, and not the syllables, of which these lines respectively consist. That an English heroic verse *generally* contains as many words as a Latin hexameter, is an indisputable fact. In Mr. Canning's translation of three books of Polignac there are, we will venture to affirm, more lines consisting of *ten words*, than there are in the whole *Æneid* of Virgil. If Latin words in general contain a greater number of vowels, and consequently more syllables than English words, as they certainly do, it does not follow from thence that they convey, *in the same proportion*, a greater number of ideas, which is the point Mr. Canning, upon his principles, ought to have proved. Four English words, he says, are absolutely requisite to express the meaning of *docet*.—Granted. But this is not owing to the number of syllables of which the word consists, but to the *genius of the language*, a very different reason from that which Mr. Canning assigns. In short, when he alledges, that a faithful English translation, in heroic measure, *must* ever contain more lines, by one-third, than the original, if composed

* See vol. xxii. p. 317.

of Latin hexameters, *because* the Latin line usually consists of fifteen syllables and the English of ten; he argues upon this principle, that words of three syllables *must* be more expressive than those of one; and those of six more expressive than those of two, by *one third*; which is evidently false and absurd.

He acknowledges that his performance is considerably longer than the original: and he assigns the reason we have now considered. This we said was an apology for the length of his translation. But he exclaims against the word *apology*, and on that account charges us with a *fabification*. 'I account, says he, for the length of my translation.'—As accounting for a real or a seeming fault is generally stiled an *apology*, this expression might have passed without censure, if this sagacious Templar had not been a notable proficient in quirks and quibbles.

Mr. Canning, we confess, has detected an inaccurate expression*; but it is—on the cover of our Review, in the department of our compositor; and therefore the author of this Appeal is extremely welcome to applaud his own sagacity, and enjoy the triumph.

We cited four lines from his translation, in which he speaks of the muse *fighting* for fiction. But he supposes, that we did not choose to quote the whole paragraph for this admirable reason: 'I fancy there was something in the preceding lines which went too much against their grain to be pleasing in the repetition.' To what the author might allude we could not conceive, till we observed, that *presumptuous rebels* were mentioned in those preceding lines, and that we were charged with having 'hearts bigotted to clanship and jacobitism.' His reader therefore is to suppose, that we are North Britons, and were concerned in the late rebellion. But suppositions are sometimes very distant from the truth; and that is really the case at present; for the author of the article which has excited this dudgeon in the breast of the poet, abhors Jacobitism as much as he despises a stupid or an abusive composition; and he can absolutely aver, that he was never out of England.

The reader will perceive some indecent allusions in this performance; but as we do not concern ourselves with ribaldry, we leave Mr. G——C——g, if he is pleased with the idea of **** and an 'under petticoat,' to divert himself in his own way.

We have here enumerated all the articles of this impeachment; and as we have not been able to discover either learning or taste, reason or wit, in this performance, the best advice we can give the author, is, for his own sake, to recal the impression, and apply the remaining copies (which perhaps are ninety-nine in a hundred) to a use 'on which we do not choose to expatiate.'

* The three first books.

THE CRITICAL REVIEW.

For the Month of *February*, 1767.

ARTICLE I.

The History of England from the Accession of James I to the Elevation of the House of Hanover. By Catharine Macaulay. Vol. III. 4to. Pr. 15s. Cadell.

THE most sensible argument urged by the advocates for the Stuart family is, that their stretches of power never exceeded those of the Tudor race, their immediate predecessors. We shall admit the fact, but what is the consequence? It is saying, in other words, that a sceptre ought to descend from tyrant to tyrant; and that upon the revival of science, the knowledge of liberty, its fairest fruit, should be the only doctrine uncultivated and unimproved. But let us consider this argument in a different light.

If the reigns of the Tudor family were arbitrary, they were beneficent, at the same time. Henry VII. broke the feudal chains of his country, encouraged the spirit of enterprize, improved agriculture, and laid the foundation of those arts which gave England weight and dignity among her neighbours. To Henry VIII. bloody and capricious as he was, we owe the reformation, and our emancipation from religious slavery. If queen Elizabeth sometimes ruled with a rod of iron, she knew how to convert it into a golden sceptre; and her subjects in the glories of her reign forgot the invasions of their own birth-rights. Before we finish this remark, it may be proper to observe, that Elizabeth, towards the close of her administration, relaxed the reins of government, and grew sensible of the difficulties she must encounter, had she continued to exert the sovereign power beyond its just limits.

We are ignorant of the periods of the Stuartine reigns which can equal the lustre of those abovementioned; and yet nothing

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is more incredible than the attachment of the votaries of that family to the persons of its princes. We hazard nothing in saying, that it has more than once risen to blasphemy; and that the admitting the Office of Healing into the public Liturgy, was an attempt to clothe the Stewart family with attributes due to Omnipotence alone.

The female Galileo in history, whose work now lies before us, was born within the compass of that century which adopted this miraculous gift into its religious worship; and she writes with the professed design of recalling her readers to the exercise of sense and reason, without respect to sounds and prepossessions. We by no means profess ourselves Mrs. Macaulay's panegyrists. We have formerly observed, that her history must speak for itself; and it is with no small degree of surprize we have perceived it hitherto not only unanswered, but unattacked; a circumstance the more mortifying to us, as we are thereby deprived of an opportunity to shew our impartiality, by giving full weight to the facts and arguments which may be urged in behalf of doctrines once deemed almost national.

The volume we are now to review opens with the happy omen of the spirit of liberty abolishing the courts of arbitrary power, particularly the star-chamber, another term for tyranny itself. We think it needless to trace our author through the arguments urged by the popular members in both houses against bishops sitting in parliament; especially as we are so far from embracing the doctrine she seems to espouse on that subject, that we shall quote from her own history the *very* weighty opinion of a most reverend father in God, archbishop Williams, in favour of his brethren and himself sitting as lords of parliament.

Williams made a long speech on the occasion: he pleaded that part of the coronation-oath which is relative to the church; and said, "That the king's conscience was so upright, dainty, and scrupulous, that it ought not to be put upon swallowing such gudgeons as to fill itself with doubts and difficulties *." The other arguments he made use of were, the priestly government of Judea; the great power of churchmen in all Christian commonwealths from the age of Constantine, par-

* "It would have been a happy thing for Charles and his family, if his "upright, dainty, and scrupulous conscience," had refrained him from infringing that part of his coronation-oath which was relative to the liberties and privileges of the laity."

ticularly in France and the Saxon heptarchy; and absurdly applied the pious admonitions of St. Paul to the Corinthians on their litigious spirit, as an example to shew, that it was lawful for churchmen to intermeddle in secular affairs: he endeavoured to prove, that legislative power was the birthright of the clergy; that bishops held their seats by virtue of their ecclesiastical capacity, not by the baronies annexed to their sees; and that they had hitherto made the third estate in parliament*. In the course of his speech he remarked a contradiction in the motive for dispossessing bishops of their seats in parliament, and a salvo in the bill for bishops possessed of temporal peerages; since, as he justly observed, noblemen who had entered into holy orders could be no less tied by the peculiar duties of their calling than commoners.

As a proper supplement to this quotation, we shall extract the sentiments of a still higher dignitary of the church, viz. archbishop Laud, on the same subject.

Some time after this, Laud published a petulant answer to lord Say. He asserted, that the fathers of the church would never have undertaken the burthen of secular affairs, if it had been inconsistent with their function; and quoted the honest industry of St. Paul, who, to support himself in a virtuous independency, laboured at the trade of tent-making, as an authority that bishops might intermeddle in state concerns. If the counsel of some bishops had been taken, he said, neither the king nor the church would have been in so bad a condition as they now were. Bishops could preach the Gospel more publicly, and to far greater edification in a court of judicature, or at a council, where great men were met together to draw things to an issue, than many preachers in their several charges could;

* This matter was highly disputed between the popular party in the kingdom and the royalists. The popular party called the king one of the three estates; but Charles assumed the sovereignty over the estates, and asserted, that the estates were, the lords spiritual, the lords temporal, and the commons. This was a very absurd pretension; since no power can be superior to the legislative; and if the king is not part of the legislative, he can be only the executive, which is a power subordinate to the legislative.

The lawyer Bagshaw argued, that bishops sat in parliament in virtue of their temporal baronies; and that their total absence from parliament could no more obstruct the proceedings of parliament, than the absence of any other number of lords.

besides, there was not that necessity of preaching now as formerly, when the world was little acquainted with the Gospel : he prayed God it had not got a dangerous surfeit. To shew that parliaments had been the occasion of shedding blood as well as the clergy, he quoted the example of that noble parliament who deposed Richard II. and called it an irreligious, traitorous parliament. In this answer he made it plainly appear, that he had no idea of the sense of moral obligations ; for having taken a great deal of pains to prove the dominion of priests in the Jewish commonwealth, he concludes, that if the law could not give rule in this kind to those that live under the Gospel, a man might remove his neighbour's land-mark ; he might lead the blind out of the way ; he might smite his neighbour ; for these things were only prohibited by the law.'

We hope we have here given the public a proof of our orthodoxy with respect to the present constitution of church and state, and that the *unanswerable* reasoning of those two bright luminaries in both, will have a proper effect upon all who *dare* to be of a different opinion. Notwithstanding the majority for liberty in one house, we learn that certain forms and delicacies in another retarded the work of reformation ; and that the king, by tampering with the Scotch commissioners, who were in high reputation in England, at one time, bade fair to overset the whole plan of freedom. In the course of our author's notes, mention is made of an attempt to correct the shameful abuse of distributing honours, or, in other words, to restrain the crown in the exercise of its capital prerogative. Mrs. Macaulay, perhaps, carries her reflections on this topic rather too far, because they seem applicable to the present times.

We shall not enter either upon an arraignment or defence of her sentiments ; though we think Charles I. and his father were indefensible in those peerages they created, to which an inadequate degree of property was annexed. They undoubtedly ennobled many indigent persons, whom they turned loose to graze and fatten upon the common of the public, great part of which was inclosed for their use. It is however a political problem, whether the order of nobility is rendered more considerable by being enlarged ; and we think that an English nobleman's importance and power in the state, towards the close of queen Elizabeth's reign, was more formidable than it has been in any period since that time ; neither can we imagine that the English constitution will ever be endangered by new creations of peerages, so long as they are joined to great property, and provided the independency, rights, and privileges, of the lower house are maintained sacred and inviolated.

Our author, notwithstanding the high opinion she entertains of the patriotic house of commons of 1641, gives us the following note.

‘ Among those heroic exertions in the cause of Liberty which signalize this house of commons, it must be owned that the particular urgency of circumstances occasioned them to lay some very arbitrary restraints on the press. It was ordered, that all stationers and printers should take the name of every person who brought any thing to them to be printed, sold, or published, that they might, under pain of incurring the same penalty as the author, be ready to give account as they should be required. It is remarkable, that the printers themselves preferred a bill for regulating their trade, and that there should be no books printed without licence.’

Mrs. Macaulay, in her second chapter of this volume, relates the attempt of the leaders of the popular party to wrest from the king the power over the militia. Here a point of the utmost consequence is started by Mr. St. John, who declared, that such power over the militia as might be necessary for the security of the kingdom, was not yet by law vested in any person, not even in the crown. This doctrine was new to Charles and the royalists, who always supposed that the power of the militia was unalienably fixed in the crown. Ten propositions were drawn up by the commons, and assented to by the lords, for vesting the forts and militia of the kingdom in proper hands; and the court party making a strong opposition to this measure, standing committees were appointed to oblige them to comply with the propositions. Our author next mentions the attempts made to corrupt the English army by royal emissaries; while the munition and artillery belonging to the king at Hull, were ordered not to be removed but by parliament. If we may credit Ludlow's Memoirs, and another authority quoted by Mrs. Macaulay, the four northern counties, with the plunder of London, were offered to the Scotch army, provided they would interrupt the proceedings of the English parliament. In narrating the progress of affairs in Scotland, which Charles visited at this time, our historian puts a mark of reprobation upon the power which the king formerly enjoyed there, of enforcing obedience to proclamations under the penalty of high-treason. ‘ It is (says she in a note) surprizing the Scots should ever fancy themselves a free people, whilst they permitted their prince to enjoy a prerogative which, in a manner, invested him with the whole legislative authority.’

Charles at this period dissimbled so artfully, that he pretended to be a profelyte to liberty. He made several popular promotions, and agreed that no member of the privy-

council, no officer of state, none of the judges, should be appointed, but by advice and approbation of parliament; and all the officers of state were to hold their places *quandiu se bene gesserint*. In short, the presbyterian church-government was now entirely restored in that kingdom; and Charles even appeared to profess it. Such a conformity certainly creates the greatest suspicions of insincerity in the king, who had no ruling passion equal to his hatred of presbytery and his reverence for episcopacy. Our author has explained the reasons why he was disappointed in all his machinations. She also mentions a suggestion of Montrose to the king, that it would be for his service to procure the murder of the earl of Argyle, and the duke of Hamilton and his brother. That those three noblemen were at this time apprehensive of such a design, is indisputable; but nothing was more common in those days than the affectation of such panics by the leaders of all parties. It must be acknowledged, however, that Montrose advised his master to violent measures. This is confirmed by a letter from the queen, dated the 31st of May, but the year not mentioned, and which Mrs. Macaulay perhaps has not seen. It contains the following expressions;

“ COUSIN,

“ I have received your letter, and see by it, that you are of opinion the king's affairs in Scotland are in a very bad condition, and that this is occasioned by my refusing to hearken to the advice you gave me at my arrival; in this I observed the king's orders *.”

Thus we see that the fury of the queen and Montrose was moderated by Charles himself; and it is certain, that whatever apprehensions the Hamiltons and Argyle might affect, it was by their advice the king refused to follow the counsel of Montrose, who recommended putting all the covenanters, (no less than four-fifths of the kingdom,) to the sword. This is confirmed by Wishart, who was chaplain and historian to Montrose.

Our author's narrative of the original of the Irish massacre in 1641, is uncommonly curious.

* “ Mon Cousin,

“ J'ai recue voire lettre, et par icelle vois que vous auroiez que les affaires en Ecosse sont en fort mauvais etat pour le service du roy, et cela parmi negligence, pour n'avoir pas ecouté aux propositions qui m'ont été fait à mon arrive; en cela j'ai suivi les commandemens du roy.”

To secure the dominion of Ireland to the British crown, those lands which had been forfeited by rebellion, and others fraudulently and forcibly obtained from the inhabitants, were conferred on British planters, who, allured by gain, had gone over in large colonies to settle in that barbarous country. The old Irish held their property by a whimsical tenure, called Tanistry. Individuals had no hereditary right: a whole sept, or clan, had a title to a whole territory; these used to chuse the chieftain, who took upon him the title of king, or lord: he, thus elected, had the seignory of all the lands within his territory, with a power to make an arbitrary distribution to his vassals, who were all tenants in villainage, and were neither qualified to be sworn on juries, or to perform any public service. The chieftain himself held the signiory but for life, and each new lord had the power to make a new distribution according to his pleasure. Thus, neither the descendants of the chieftains or vassals had a right to particular lands; but, as the lord was always chosen out of the principal branches of the sept, the immediate descendants of the old chieftains fancied they had a right to these seignories, and fondly imagined, if they could throw off their dependance on the state of England, matters would be adjusted to their satisfaction. As, from the uncertainty of the states of the old Irish, they neglected to build, or improve their lands, and were in a manner disinclined from the government, by an immediate and absolute dependance on their chiefs, who governed them in an arbitrary manner, inflicting on them what punishments they pleased, in the reign of James and Charles it was the particular care of the lieutenants and governors of that country to obtain surrenders, and re-grant them on English tenures. Sir Arthur Chichester, lieutenant of Ireland in king James's time, coming into his government with the advantage of a subdued rebellion, went great lengths towards the entire destruction of the Irish lordships. The customs of Tanistry and the Brehon law were in all their branches abolished; he offered the protection of the English laws to all the natives; sent judges into every county of Ireland; appointed sheriffs; prohibited the chieftains from tyrannizing over their tenants; and directed these, if they met with oppression, to complain to the ministers of justice. Steps were daily taken by the government to secure the property, as well as protect the persons, of these barbarians; yet such was their ignorance, that they disdained these unexperienced blessings, and envied the possessions of the British, whom they looked on as robbers and invaders; notwithstanding that the instructions they had received in tillage, buildings, manufactures, and other civilized arts, was a large return for their un-

cultivated lands. It was not only those who aspired to seignories that kept up a spirit of discontent among the wild Irish, but the priests, who, though, during the reigns of James and Charles, they had been indulged with a connivance amounting to a toleration, yet, as they were deprived of their ecclesiastical revenues, they took effectual means to communicate their displeasure, and prevent any cordial reconciliation between the old and new inhabitants. The successive administrations of Chichester, Grandison, and Falkland, though attended with some circumstances arbitrary and unjust, had been upon the whole very advantageous to the native Irish, and the favourable inclination of the Stewart family to the principles of the Roman-Catholic faith had occasioned them uncommon indulgences in the article of religion; yet such was the power, and such the intriguing spirit, of the priests, that in the short space, between the years 1603 and 1615, three different conspiracies were raised against the English government.

When the earl of Strafford was entrusted with the administration of the affairs of Ireland, he, for the better accomplishment of his purpose to establish a tyranny, endeavoured to make a balance in parliament between the Protestants and Papists, that both parties, intent on thwarting each other, and thus diverted from the objects of their mutual interest, might become an easy prey. By his means the Recusants were not only possessed of an equal share of the legislative power, but were treated with much more mildness and distinction than the dissenters. Notwithstanding these advantages, so obvious grew his diabolical purpose, so tyrannical were the means he was necessitated to use, such was the provoking insolence of the man, that these very Papists on whom he seemed to have conferred obligations, these very Papists whom he judged the properest to be trusted with arms to scourge the Scots for their generous endeavours to maintain their Liberty, these very Papists for whose ease and emolument he had so heavily taxed the Protestants, joined in the prosecution against him, and became the chief instruments of his death. The difficulties with which the king, by his ill conduct, was entangled, proved as advantageous to Irish as to British Liberty.

[*To be continued and concluded in our next.*]

II. *A Large Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion, with Notes and Observations. Vol. IV. Containing the Testimonies of Heathen Writers of the fourth, fifth, and sixth Centuries. To which is added the State of Gentilism under Christian Emperours. By Nathaniel Lardner, D. D. 4to. Pr. 10s. 6d. Cadell.*

WE have already reviewed three volumes of this learned and useful work; we now proceed to the fourth and last, containing the following testimonies of heathen writers in the fourth, fifth, and sixth centuries of the christian æra.

Chalcidius, a Platonic philosopher, about the year 330, bears testimony to the appearance of an extraordinary star at the time of our Saviour's nativity; thereby confirming the history which is in the second chapter of St. Matthew's Gospel.

Alexander of Lycopolis in Egypt, about the year 350, speaks honourably of Jesus Christ, and his religion, or the christian philosophy, as he calls it, commending it as "plain and simple, and designed to reform the manners of men of all ranks:" and he has some references to the scriptures of the Old and New Testament.

Praxagoras, an Athenian, about 350, published several historical works, and among others the history of Constantine the Great, in two books, in which he gives that emperor a great character.

Bemarchius of Cæsarea in Cappadocia, sophist, about the same time, wrote the history of Constantine in ten books. Nothing of that history now remains, but it was a large work; and there is reason to believe, that it was favourable to that emperor.

The emperor Julian, who succeeded Constantius in the year 361, in his work against the christians, has borne a valuable testimony to the history and the books of the New Testament. He allows, that Jesus was born in the reign of Augustus, at the time of a taxing made in Judea by Cyrenius*: that the christian religion had its rise, and began to be propagated in the times of the Roman emperors, Tiberius and Claudius. He bears witness to the authenticity of the four gospels of Matthew, Mark, Luke, and John, and the Acts of the Apostles; and he so quotes them, as to intimate, that these were the only historical books received by christians as of authority, and the only authentic memoirs of Jesus Christ and his apostles, and the doctrine preached by them. He al-

* See Lard, Cred.

lows the early date of the Gospels, and even argues for it. He quotes, or plainly refers to the Acts of the Apostles, as already said, to St. Paul's Epistles to the Romans, Corinthians, and Galatians. He does not deny the miracles of Jesus Christ, but allows him to have healed the blind, and the lame, and demoniacs; and to have rebuked the winds, and walked upon the waves of the sea. He endeavours, indeed, to diminish those works, but in vain. The consequence is undeniable. Such works are good proofs of a divine mission. He endeavours also to lessen the number of the early believers in Jesus; and yet acknowledges, that there were multitudes of such men in Greece and Italy, before St. John wrote his gospel. He likewise affects to diminish the quality of the early believers; and yet allows, that besides men-servants and maid-servants, Cornelius, a Roman centurion at Cæsarea, and Sergius Paulus, proconsul of Cyprus, were converted to the faith of Christ, before the end of the reign of Claudius. And he often speaks with great indignation of Peter and Paul, those two great apostles, and successful preachers of the Gospel. So that upon the whole he has undesignedly borne witness to the truth of many things recorded in the books of the New Testament. He aimed to overthrow the christian religion, but has confirmed it. His arguments against it are perfectly harmless, and insufficient to unsettle the weakest christian.

We are informed by several ancient writers, that Julian gave orders for rebuilding the temple at Jerusalem, and that the attempt was defeated by divine interposition. This is mentioned by three contemporary writers, Gregory Nazianzen, Chrysostom, and Ambrose, bishop of Milan, all christians; and also by Ammianus Marcellinus*, a learned heathen, and afterwards by Rufinus, Socrates, Sozomen, Theodoret, and Philostorgius, as well as by later writers. Accordingly the truth of this piece of history is maintained by Fabricius, Witsius, the learned bishop of Gloucester, and others. Basnage, however, has made some objections, and Dr. Lardner proposes the following:

‘ 1. Julian's own writings may dispose us to think, that he never attempted to rebuild the temple at Jerusalem. He designed it. But it is not so clear that he attempted it, or actually set about it, or gave orders for it. In his letter to the

* Cum rei fortiter instaret Alypius, juvaretque provincia rector, metuendi globi flammaram prope fundamenta crebris assultibus erumpentes, fecere locum exustis aliquoties operantibus inaccessum. Hocque modo elemento destinatus repellente, cessavit inceptum. L. 23. cap. 1.

community of the Jews he desires their prayers for the prosperity of his reign, "and the rather, forasmuch as, if he succeeded in his war with the Persians, he would rebuild their holy city of Jerusalem." But he did not succeed in the war; and he never returned from Persia; therefore he never set about rebuilding Jerusalem, or the temple there. Nor did he, at the time of writing that letter, intend to set about it, unless he first succeeded in the war with the Persians. He seems to have supposed it to be a work which he should not be able to undertake, till after the Persian war was over, and had a good issue.

2. That Julian should give orders for building the temple, and allot money for it out of the public treasure, when he was setting out for Persia, is very unlikely. It is not easily credible, that he should at that time do any thing that might at all impede the expedition against the Persians, upon which he had been so long intent. We may reasonably suppose, that when he wrote his letter to the Community of the Jews, and told them, *he would build their temple, if he returned victorious*; he was then sensible, he could not attempt it sooner: and that he should want all the resources of money and treasure, for that one design. Which seems actually to have been the case. And when Marcellinus speaks of Julian's attempt, he appears to have been very sensible, that the emperor's hands were full, and that there was at that time no room for any other expensive undertaking, beside the Persian war.

3. Great weight is laid upon the testimonie of Ammianus Marcellinus, who was a heathen, and an impartial historian.

But then, it has been said by some, that he had his account from the christians, and took it up without examination. To which I would add, that he was credulous, as appears from many things in his historie. He might therefore without scruple record a miraculous interposition, which had been reported to him. Indeed, he appears very ready to receive the reports of extraordinarie things. Some things are mentioned by him* which we cannot but wonder to see related by a man of gravity, and with plain marks of assent.

4. The historie of this event, as related by christian writers, is loaded with miracles or pretended miracles, which appear to be incredible. For it is not easie to believe, that by Divine interposition crosses were formed in the air, and impressed with a *fine embroidery, or painting*, upon mens bodies, or garments. Not now to mention any other of the strange things, most of them silly and trifling, inserted in the accounts

* V. l. 18 cap. 3.

of this affair. But all God's works have a dignity becoming himself.

Mr. Mosheim having largely considered the storie of the crosse appearing to Constantine in the air, or in a dream, with a direction from Christ, that he should make use of that sign in his wars, and assuring him of victorie thereby, concludes, that it is not a thing worthie of Christ: and says, that "it could be nothing more than the natural dream of a general and an emperour, who fell asleep, as he was thinking of the impending war, and the best method of overcoming his enemies. Let us take heed, says he, lest by too stily defending the narratives of the ancient christians concerning the miracles of their time, we should offend against the majesty of God himself, and against our most holy religion, which teacheth us, not to overcome our enemies, but ourselves." A sage observation! which may be justly applied upon divers occasions, and upon this in particular, as I apprehend.

5. There was at that time no occasion for such miraculous interpositions. Undoubtedly, the Jewish Temple was not to be re-built. It is not to be thought, that Divine Providence would permit it to be done at that time. But there was no need of such miracles to hinder it. Julian did not live long. Supposing the Jews to have begun in his reign to erect the temple at Jerusalem; the christian emperours, who succeeded him, would take care, that they should not proceed. The rebuilding the temple was not a work of a few weeks, or months, no, nor years. Supposing, they had set about the work at the beginning of the year 363, they could not have done a great deal, before Julian died, and then their work would be effectually obstructed.

6. Once more. There are several christian writers, who have said nothing about this affair, who were very likely to mention it, if any thing of this kind had been done. I shall instance in three: Jerome, Prudentius, and Orosius.

Jerome was a contemporarie. He was a young man, when Julian died. A great part of his time he lived at Bethlehem, and had travelled over the land of Israel, or Palestine. But never takes notice of this uncommon event. Dan. xi. 34. *Now when they shall fall, they shall be halpen with a little help.* In his comment upon that verse, "he mentions several, to whom that prophetic had been applied. Some, he says, understood thereby the emperour Julian, who pretended to love the Jews, and promised to offer sacrifices in their temple." It is allowed by all, that Julian favored the Jews, and pretended to love them, though he bore them no good will, and that he likewise talked of rebuilding their temple, and sacrificing there. But

Jerome

Jerome says nothing here (though there was so fit an occasion) nor elsewhere, of his attempting it, and then being defeated by such miraculous interpositions, as those related by some above quoted. He has often spoken of the overthrow of the temple by Vespasian and Titus, which he calls the last. He has often mentioned Julian, as an adversarie to the christians, and has quoted his work against them. He has likewise often appealed to Josephus his historie of the Jewish War. But says nothing of any attempt to rebuild Jerusalem, and the temple there in his own time. It is inconceivable, that he should omit it, though he insists, as he does more than once, on the ruinous condition, in which the Temple had been, to that time, ever since the days of Titus and Adrian.

* Prudentius was another contemporarie of Julian. For he was born in the year 348. And did not write, till a good while after the death of that emperor. He has gone over the historie of Julian's reign. He has also insisted upon the ruin of Solomon's Temple, the long captivity of the Jewish people ever since the time of Titus. And with him he mentions Pompey, who first brought the Jewish people into subjection to the Romans. But he says nothing of any attempt made in his time by Julian to rebuild Jerusalem, or the Temple there. If he had known of it, and had been acquainted with credible accounts of miraculous interpositions to defeat it: I do not see, how he could omit to mention it.

* Orosius was an historian, who lived not far below the beginning of the fifth centurie. He has an article for Julian. But does not say, that he attempted to build the Temple at Jerusalem, and was wonderfully defeated. He was greatly offended with Julian, and seems to aim to hint at all his incivilities to the christians, of which the attempt to rebuild the Temple at Jerusalem has been generally reckoned one. But yet says nothing of it. If Julian had attempted to rebuild the Temple at Jerusalem. and had been defeated by a miraculous interposition; it was an event, much to his purpose, and altogether suited to the great design of his historie, and could not have been omitted by him.

* To me the silence of these three writers appears very remarkable. I do not know, how others may be affected by it. But I acknowledge, that I was much struck with it, when I first observed it in my inquiries into this transaction.

* And I must now add farther, that I do not recollect, that Cyril of Alexandria, in his books against Julian, or in any other of his works elsewhere, has at all spoken of an attempt of that emperor to rebuild the temple of Jerusalem, and that he was miraculously defeated.

* What

‘What Zonaras says, in the twelfth centurie may deserve notice. “He gave leave to the Jews to rebuild the temple at Jerusalem. And they having begun to build with great labour, and at much expence, when they endeavoured to dig up the earth, in order to lay the foundation; it is said, that flames of fire burst out, and consumed the workmen, so that they were obliged to desist from the building.”

‘Let not any be offended, that I hesitate about this point. I think, we ought not too easily to receive accounts of miraculous interpositions, which are not becoming the Divine Being.’

Julian was killed in the Persian expedition in the year 363. Gregory Nazianzen wrote his invective against Julian soon after that emperor's death. Ammianus Marcellinus was a native of Antioch. In the year 374 he went to Rome; and there he wrote his history, as appears from several parts of his work. Chrysostom was born at Antioch, A. D. 354, and can hardly be supposed to have written so soon as Marcellinus. Ambrose lived at Milan, and relates this occurrence many years after, in a letter to the emperor Theodosius. Gregory Nazianzen therefore is the first writer, in which we meet with this strange relation. He lived at Cappadocia, at a great distance from Jerusalem, and accordingly appeals in his narrative to hear say, or common reports; and it is very probable, that, when he was writing an outrageous invective against Julian, he would attend to any popular stories which might serve to cast an odium on that emperor. This seems to have been his disposition; for some of his accounts are extravagant and incredible. He affirms, “that the course of the river Orontes was choked by the heaps of dead bodies thrown into it in the night-time, some of them children, and virgins, sacrificed in the way of divination; besides all the rest that were hid in pits and caverns, and other private places, in and near the palace.” Chrysostom was likewise an enemy to Julian, and, in many things relating to that emperor, his authority is no more to be regarded than that of Nazianzen. In short, the account which these two writers have given of the miracle in question is attended with so many improbable circumstances, that a man must be very easy of belief who takes the whole for fact. Marcellinus, though he does not relate this affair in the same extravagant manner, has invalidated his authority by recording several things in his history which evidently discover his credulity. Succeeding writers, who very probably took their accounts of this miraculous event from their predecessors, are not much to be regarded. We are therefore of opinion that this piece of history is very suspicious.

Themistius,

Themistius, about the year 364, in his oration to Jovian, has a good argument for allowing to all men full liberty to worship the Deity according to their own sentiments. The principles of toleration were agreeable to the judgment of the emperor Jovian. Themistius, applauds him for it, and supports that determination by divers reasons and considerations, of no small weight.

Libanius, the sophist, a native of Antioch, pleads the cause of gentilism with great freedom in the presence of Theodosius; yet he appears to have been favorable to some christians, and recommends moderation in matters of religion. Our author has given a translation of his celebrated oration *for the Temples*, which was addressed to Theodosius, A. D. 390.

Eutropius wrote a summary of the Roman history about the year 370. He says, that Julian was *too great* an enemy to the christians. But some learned editors are of opinion that the word *nimius* in the original is an interpolation: and probably it is so.

Ammianus Marcellinus, who flourished about 380, has several passages which are important, and serve to shew, that christian people were then of some consequence. For the most part he speaks civilly of them, and with marks of moderation.

A. D. 390, Vegetius wrote a treatise of the Art of War; and he gives this account of the oath taken at that time by soldiers, when enlisted into the legions: "They swear by God, and by Christ, and by the Holy Spirit, and by the emperor's majesty, who is to be loved and honoured by mankind in the next place after God."

Eunapius, a zealous gentile, A. D. 396, has given us many curious histories of learned sophists, and philosophers, and honorable magistrates, all zealous likewise for gentilism, though not without some marks of candor and moderation. He speaks of certain monks at that time with indignation; 'And, says Dr. Lardner, it was a just indignation. They were too numerous. They were in too much credit, and had too much influence, and heaped up riches beyond measure. Eunapius is likewise offended at the respect given to christian martyrs. We may well allow that it was excessive and unreasonable; and may wish, that the remonstrances made against it, by learned gentiles, and some learned and discerning christians, had prevailed to check and controul it. But popular things will have their course: we see proofs of it in every age.'

Claudian bears witness to the memorable victory of Theodosius over Arbogastes, and Eugenius in 394. 'Whether, says Dr. Lardner, the victory was miraculous, as some think,

or

or not, it was a remarkable event, and very seasonable, and advantageous to the christian cause. And this testimony of Claudian well deserves our notice.

Macrobius about the year 400, bears testimony to Herod's slaughter of the infants at Bethlehem. This writer informs us, that "when Augustus had heard, that among the children within two years of age, which Herod king of the Jews commanded to be slain in Syria, his own son had been killed, he said: It is better to be Herod's hog than his son."

On this noted passage Dr. Lardner made the following judicious observation in the first edition of the *Credibility of the Gospel History*: "I lay little or no stress upon this passage; partly, because it comes too late; partly because there is reason to suppose, that Macrobius has been mistaken about the occasion of the jest. No early christian writers have said any thing of Herod's having a young child of his own killed in the slaughter at Bethlehem. If Augustus did pass this jest upon Herod, it might be occasioned by the death of Antipater, or rather of Alexander and Aristobulus."

In the second edition the doctor adds: "It ought to be allowed, that Augustus did pass this jest on Herod upon some occasion, or other: and that Macrobius has given us the words of the jest. This passage also shews, that Herod's slaughter of the infants in Judea was a thing well known in the time of Macrobius, and was not contested by heathen people.

"If we could be assured, that Macrobius transcribed this whole passage, not only the jest itself, but the occasion of it likewise, from some more ancient author; it would be a proof, that this event was known in that author's time also. And we should have a great deal of reason to suppose, that author to have been a heathen, because it is likely, that Macrobius, a bigoted heathen himself, did not much deal in christian writers.

"But it is possible, that Macrobius found only the jest in his author, and added the occasion, having collected it from the common discourse of the christians in his time, who frequently spoke of this cruel action of Herod. There is some reason to suspect this, because it is very likely, that Augustus's reflexion upon Herod was occasioned by the death of one of those sons, whom Josephus has mentioned: and that it has no relation at all to the slaughter of the infants at Bethlehem. This suspicion may be farther strengthened by the great agreement of Macrobius with St. Matthew, in the words, which he useth concerning the children. Macrobius being ignorant of Herod's story, and having heard of the slaughter of the infants; when he met with this jest in some author, concluded;

that there had been some young child of Herod put to death with them.

"I am content therefore to leave it a doubtful point, whether Macrobius transcribed this whole passage, or the jest only, from some more ancient author*.

"Upon the whole then, there lies no objection against this relation of St. Matthew. There is nothing improbable in the thing itself, considering the jealous, cruel temper of Herod. The silence of Josephus, or of the ancient Greek and Roman historians, can be no difficulty with any reasonable person. This fact is confirmed by the express testimonie of very early christian writers, and by Macrobius, a heathen author about the end of the fourth centurie: from whom it appears, that this event was not then contested, and that it was even better known, than the fate of those sons of Herod, whom Josephus says he put to death at man's estate."

In the work now before us he farther observes, 'that this jest of Augustus stands in a chapter of Macrobius, which contains a collection of Augustus's witty sayings, or jests upon others, and the repartees, or smart sayings of others upon him; which, as it seems, to his no small honour, he bore very patiently. As they are all independent on each other, no elucidations can be brought in from the connection: for there is none.'

'Pontanus, in his notes upon this place of Macrobius, says, "Scaliger wondered, that Augustus should make this reflection upon Herod; since Augustus himself had confirmed the sentence of death upon the three sons of Herod."

'I do not find this place in Scaliger. But whoever wondered at it, it was without reason, in my opinion. For though Augustus complied with the requests, or proposals of Herod, and gave him leave to do with those sons as he pleased; the emperor might still think it a strange thing, that any prince should put so many of his own sons to death; and he might well say, alluding to the Jewish custom of forbearing to eat swine's flesh, "It was better to be Herod's hog, than his son." Very probably, that was the occasion of the jest of Augustus. And therefore as Whitby says, "it must be confessed, that Macrobius is mistaken in the circumstances of this story."

We may add, that jests of this kind are popular stories that deserve no credit.

* Sixtus Senensis tells us, that this sarcasm is mentioned by Dion Cassius in his Life of Augustus. That part of Dion's history is now supposed to be lost: but, unless we imagine that Sixtus founded his assertion on the report of some preceding writer, it must have been extant, when he published his Bibliotheca, in the year 1566.

Ruthius, A. D. 418, ridicules monkery, and laments the progress of the christian religion.

Zosimus, who wrote his history about 425, casts many severe reflections upon Constantine and Theodosius; and loudly complains of the progress of the christian religion. At the same time he is himself so superstitious, and so credulous in receiving, and recording silly fables and fictions, as to expose, rather than recommend the ancient religion, to which he adhered.

Besides these our author has alleged the testimonies of Himerius, Olympiodorus, Hierocles of Alexandria, Proclus, Marius, Damascius, and Simplicius, but they are of little importance.

Among all the testimonies to christianity, which we have met with in the first ages, none, says he, are more valuable and important, than the testimonies of those learned philosophers, who wrote against us. All know whom I mean: Celsus in the second century; Porphyrie, and Hierocles, and the anonymous philosopher of Lactantius, in the third, and Julian in the fourth century. These may be seemingly against us, but are really for us. They are not come down to us entire. But we have large and numerous fragments of some of them; which bear a fuller, and more valuable testimony to the books of the New Testament, and to the facts of the Evangelical history, and to the affairs of christians, than all our other witnesses besides. They purposed to overthrow the arguments for christianity. They aimed to bring back to gentilism those who had forsaken it, and to put a stop to the progress of christianity by the farther addition of new converts. But in those designs they had very little success, in their own times, and their works, composed and published in the early days of christianity, are now a testimony in our favour, and will be of use in the defence of christianity to the latest ages.

One thing more which may be taken notice of is this: that the remains of our ancient adversaries confirm the present prevailing sentiments of christians concerning those books of the New Testament, which we call canonical, and are in the greatest authority with us. For their writings shew, that those very books, and not any others, now generally called Apocryphal, are the books which always were in the highest repute with christians, and were then the rule of their faith, as they now are of ours.

Here our author, having brought down his examination of heathen testimonies to the year 550, concludes his enquiry. He then proceeds to consider the state of gentilism under christian emperors; upon which he makes the following observations:

1. Constantine, and divers other christian emperors acted contrary to the edict, which was published by him and Licinius in the year 313.

2. There was as yet no laws of christian emperors, restraining the freedom of speech in gentile people, or the freedom of writing and conference in things of religion.

3. There were then no laws or edicts of christian princes, requiring men to frequent the religious assemblies of christians, or to embrace and profess the christian religion, upon the pain of any inconvenience, or suffering either in their persons, or their properties.

4. I think, it must be supposed, and allowed that the laws against gentilism, above recited by me, were not rigorously executed.

5. Our Blessed Saviour gave not any directions to his disciples to propagate his religion by external force and violence.

6. All wise and understanding men of every sect and religion, recommend moderation, and condemn force and compulsion in things of religion.

7. We cannot justify the laws and edicts of christian emperors, which prohibited the practice of the religious rites of gentilism upon heavy pains and penalties, such as confiscation of goods, banishment, or death, or exclusion from civil and military offices.

8. The christian religion is able to uphold, and recommend itself without worldly encouragements, and without the aid of external force and compulsion.

Lastly, having now seen in ancient Jewish and heathen writers so many testimonies to the accomplishment of our Saviour's predictions concerning the destruction of Jerusalem, and to the books of the New Testament, and to the facts of the Evangelical historie, and therein to the truth of the christian religion, must we not be hereby induced not only cordially to embrace it, but likewise to recommend it to others, according to the best of our ability?

We are now come to the conclusion of this long and laborious work, which the author says, has been in hand almost half a century. It is, however, a complete performance in its kind. Every heathen writer, who lived between the commencement of christianity and the year 550, and has left any memorial of christian affairs, is faithfully cited. His own words are generally produced. There is, perhaps, hardly a sentence, relative to the subject, to be collected from the wrecks of time, which our indefatigable author has omitted. But, which is the chief recommendation, this work is executed with great accuracy and judgment. The passages which bear the marks of forgery and interpolation are critically examined; and the legendary tales in favour of christianity, which have been recorded by weak and credulous authors, are treated in the manner they deserve.

III. *An Appeal to Common Sense in Behalf of Religion.* 8vo. Pr.
5s. Cadell.

IT is generally supposed, that mankind have run into various absurdities for want of employing their reasoning faculties on the capital truths of religion. Reasoning therefore has been deemed the only security against error and delusion. Upon this persuasion the art of disputation is encouraged at our universities; and our theological writers are accustomed to support the cause of christianity by argumentation. But the ingenious author of this treatise endeavours to evince, that an intemperate love of reasoning is the foible of the human mind; and that in many cases, it is frivolous, impertinent, and sister to perplex and abuse the understanding, than to assist it in the discovery of truth.

To what purpose, says he, should we set about the proof of the being of matter and motion, of gravitation or any other primary truth? Can we by the rules of reasoning add any thing to the conviction we have of these realities? Or can we at all reason on the subject? Where shall we find a medium, or how form the syllogism? We may assume the truth in question, as is often done, for a principle of reasoning, and so form a sophism; or we may have recourse by analogy to other truths not more evident, and so produce a trifling demonstration. But we shall never offer any thing that deserves the name of argument in proof of primary truths; for as they do not require, so they cannot admit of any proof. . . .

It is impossible, he thinks, for a man of sense to take an attentive survey of the harmony of the universe, and doubt of the being and perfections of God; and equally impossible for one of his character to consider with attention certain undoubted facts appearing from the face of the christian revelation, and doubt of its truth; and therefore he concludes, that to make a due impression on sceptics, or to produce in them that belief which is due to primary truths, nothing more is necessary than to put them on viewing those truths in their native evidence, and comparing them with their opposite absurdities, by a simple appeal to common sense.

The author has divided this work into seven books. In the first he shews, that mankind in all ages have paid too little regard to the authority of common sense; that the learned and unlearned have a strong propensity to pursue far-fetched discoveries, to the neglect of truths more obvious and useful; that the sages of antiquity neglected obvious truths of the greatest moment to the interests of virtue, through an absurd inclination to employ their reasoning powers on improper subjects; and that

that christian divines, in contradiction to common sense, and to the detriment of religion, have subjected the most sacred and obvious truths to the refinements of reasoning.

Many of the best written books, he says, are full of trains of reasoning, of laborious reasoning, with but here and there a discovery of consequence. We meet with opinions, and systems of opinions, various, opposite, and contradictory, with a great variety of arguments, objections, and confutations, and but few of those indubitable maxims, on which a wise man would choose to found his conduct. Setting aside the doctrines of natural philosophy, which are founded upon repeated experiment and observation, or upon a species of reasoning equally to be depended on, the useful and undoubted truths to be gathered from all the other sciences, bear no proportion to the dubious positions, and conjectural reasonings in support of these positions, with which the writings of the learned abound. So true is this observation, that a man may go through the circle of science, without being able to pick up as much information as would be sufficient for his conducting himself with propriety in any station of life. . . .

The folly of overlooking obvious and certain truths, and running eagerly in pursuit of those more remote and uncertain, is not peculiar to the learned. It is the foible of human nature, and discovers itself in all the arts, the most necessary, the most common, and in the lowest occupations, as well as in the sciences. Do husbandmen, artificers, and those who are employed in the several branches of trade, give due attention to the various methods of improving and enlarging the branches of business in which they are engaged, those methods, I mean, which lie within their sphere, and offer themselves to observation! They do it just so far, and no farther than they are urged by necessity, or solicited by the near prospect of great gain. Beyond that they seldom go; but hold on, with little variation, the track into which they were first put, till their curiosity is awakened by some far-fetched discovery of some bold adventurer, who often engages all the men of enterprise in rash and dangerous exploits. . . .

Just as the vulgar pass over what is plain and useful, to puzzle themselves with dark passages of scripture in which they have little concern; and as our young gentry, overlooking the police, the manners, and even the geography of their own country, run abroad to make cursory remarks on the singularities of foreign nations; and as all idle people enter more keenly into the politics of Europe, than into the government of their families, or the management of their own affairs, so do the generality of mankind, men of business, and men of

letters, make light of interesting, obvious, and undoubted truths, which are objects of simple perception and judgment, through an ungoverned ambition of employing their reasoning powers in discoveries of no real use, and unsupported by any solid evidence. The folly is ingrained and inveterate, breaks out on all occasions, in every class of men, and in all ages and nations.

‘ We admire the wise men of Greece and Rome : and with reason ; for on many accounts they are worthy of high esteem. They were men of great industry and ability, animated with a laudable zeal for knowledge ; and, bating the folly so common to mankind, of relying more upon reasoning, than simple perception of primary truths, were intitled to the character of *wise*, but so far gone in that folly, as disqualified them for being guides to others in what may be called the first philosophy.

‘ That the Epicurean scheme was no other than Atheism disguised ; that the hypothesis of the Stoics was little different from the Polytheism of the vulgar ; and that the faith of the Academies was either none at all, or faint and fluctuating at best, will not be disputed by those who have any knowledge of antiquity. If you will judge of their sentiments by occasional sayings with which modern philosophers were wont to embellish their works, you may believe, as many have done, that ancient philosophers were possessed of the whole system of natural religion. But look into their writings, and you will be undeceived. Or if you will take the testimony of one of the most considerable among them, who had made their doctrines his study, you will be told, that the being and providence of God was, of all other subjects, a matter of the greatest doubt and disputation among philosophers. Now, how came men of such capacity and judgment to hesitate about so evident a truth ? The answer is plainly this. They would not pronounce upon it as men of sense, but as philosophers. They would not rest in the testimony which the phenomena of nature bear to this great truth, but, by a process of reasoning, would needs make out a strict proof of what is too evident to admit of any ; and failing in the attempt, they fell into great perplexity, confusion, and doubt. Let Cicero’s dialogues concerning the nature of the gods, stript of rhetorical embellishments, and reduced to simple propositions, be put into the hands of some peasant of common understanding, and tolerably acquainted with the Christian revelation, and he will be much astonished at the opinions of the ancients, the gross stupidity of the Epicureans, the frivolous superfluousness of the Stoics, and the presumptuous rashness of the Academics, and heartily thank his God for bestowing on him the gift of common sense, and of the holy scriptures.’

When the world was bewildered, the vulgar by their prejudices, and the learned by refinements, it pleased God to interpose in a manner unexpected and surprising. A light from heaven broke out at once upon the benighted nations. A revelation from God, vouched to the very senses of men, held up to view those sacred truths which had been long overlooked, or grossly perverted. 'The dreams of philosophy, with the fictions of poets, vanished; the temples of the idols were deserted; and all the nations of the then known world devoted themselves to the worship and obedience of the one true God, thro' the mediation of the only one mediator between God and man.

But, alas! the folly of the human heart broke out anew. Not many ages had passed, when neglecting the plain truths of God, men plunged into inscrutable subjects. They differed in their judgments; they disputed; they raged; and in the fury of their zeal, different sects denounced anathemas each against other, on account of their different conceptions of incomprehensible doctrines.

Many ages of barbarism succeeded.—Upon the revival of learning the sacred records were consulted. But as the truth had been long disguised, and the understandings of men debased and distorted by the influence of false learning, they could not all at once attain to just ideas of religion. 'They split again into sects, formed different creeds, and different plans of worship and government; and having been much exercised in subtle and hot disputes with the Romish doctors, they entered into contests of much the same kind, and in much the same spirit, with one another about their peculiar tenets.

'Mean time a sect arose who called the whole in question; and believing themselves equally privileged with others to sound unfathomable depths, they employed the same subtilty of reasoning against religion, which contending divines had employed against each other. And the friends of religion, not aware of the consequence, did, partly through zeal for the truth, and partly from a habit of disputing, and a confidence of victory, admit the whole to debate.

'A controversy of course commenced about possible and impossible, fit and unfit, right and wrong, in the abstract; about the whole of the divine economy, what ought, and what ought not to be the measures of government with regard to free agents, and whether indeed there were any such; whether there is any essential difference between virtue and vice, and whence the difference arises; whether there is any occasion for a divine interposition in the concerns of religion; and whether the

the Deity can be supposed to favour any age or nation with any such interposition in preference to others.

Questions were moved, and controversies agitated, from which a pious heart would naturally shrink, and with which, common sense, if the minds of men had not been previously prepared for the entertainment, would be mightily shocked. No one had the hardiness to attempt a detection of imposture in the Christian revelation; but innuendos, suspicions, and surmises in abundance were thrown out; to all which, full and formal answers, replete with erudition, philological, philosophical, and theological, were offered to the public.

Not only the Christian revelation, but the moral perfection and moral government of God, yea, and the very being of virtue, have been made a subject of dispute. Freethinkers are not ashamed to publish their doubts concerning these realities; divines and philosophers have not disdained to establish them by a multiplicity of arguments. What is yet more to be regretted, the preachers of the gospel, forgetting the dignity of their character, and the design of their office, have condescended to plead the cause of religion in much the same manner as lawyers maintain a disputed right of property. Instead of awakening the natural sentiments of the human heart, and giving them a true direction, they have entered into reasonings about piety, justice, and benevolence, too profound to be fathomed by the multitude, and too subtle to produce any considerable effect. Instead of setting forth the displays of divine perfection in the dispensation of the gospel, so admirably fitted to touch, to penetrate, and subdue the human mind, they have entertained their audiences with long and laboured proofs of a revelation from God, of which few have any serious doubt, and which no man can disbelieve in any consistency with common sense. May not this be called, with great propriety, a throwing cold water on religion? and ought it not to be considered as one of the chief causes of that insensibility to all its concerns of which we so frequently complain? The multitude have been astonished, wise men have been ashamed, and good men grieved, at this treatment of religion, so much beneath its dignity.

This is a severe reflection on the conduct of some of our theological writers; and in their defence it can only be said, that by reasoning with sceptics, they were willing to shew, that Christianity is founded on argument. When a variety of objections has been started, it has not always been sufficient to refer the objector to the dictates of common sense; and sometimes when primary truths have been attacked, it has been expedient to
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place their evidence in a clear and conspicuous point of view, that all the cavils of unbelievers might appear more notoriously frivolous and impertinent, when brought before the bar of common sense.

In the second book the author proceeds to shew, that by setting aside the authority of common sense, modern philosophy gives great occasion to universal scepticism.

He observes, that according to the modern hypothesis primary truths must be deduced from the testimony of sense, or the axioms of the schools, by trains of subtle reasoning; that upon the modern hypothesis it is impossible to arrive at full satisfaction concerning truths the most obvious and important; and that, in consequence of the modern hypothesis, writers of distinguished character have run into the utmost licentiousness of reasoning, in contradiction to evident and important truths.

‘ Monsieur Descartes and Mr. Locke have, he says, done eminent service to the interest of learning, by banishing that jargon which disfigured and disgraced it; but have not done what was incumbent on them to cure and correct that intemperate love of reasoning which may be called the epidemical distemper of the human mind. They have, on the contrary, employed their authority and uncommon abilities to render it the more powerful and prevalent. One casts about for a medium to prove his own existence; the other denies all practical principles; and both insist on the necessity of tracing the most obvious and indubitable truths to external or internal feeling, by the exercise of our discursive faculty. . . .

‘ As matters now stand, every truth of every kind must be traced by a chain of reasoning, to the testimony of our senses, or to the axioms of the schools. Hence all pretenders to philosophy call for a proof or demonstration of all truths without exception. None are admitted as self-evident besides those authorized by the schools, under the denominations of axioms. People stare at the great truths of religion and virtue being called the objects of simple perception; and instead of being admitted upon their own inherent evidence, their friends have been put to the hard task of tracing them to the standard of the schools by trains of logical deduction.—

‘ In those sciences on which the right government of our lives depends, one may maintain an endless wrangling without the danger of confutation. Nay many do actually maintain the wildest paradoxes on all these subjects, and in contradiction to the plainest and most important truths, without the imputation of folly or the hazard of being put to the blush; because the fundamental truths of those sciences cannot be traced with absolute

absolute certainty to the testimony of sense. They may indeed, with infinite labour, and manifold dangers of mistake, be traced to a few abstract principles, by those who have been trained to pursue truth through the pathless fields of metaphysics; and they have been so traced in different ages, but with small success, and with no probability of ever coming to a final decision.

‘ We have abundant proof of the impropriety of investigating primary truths by reasoning, from the unsuccessful attempts of able divines and philosophers, to establish the belief of truths the most interesting and important.

‘ Let any man, learned or unlearned, take a view of the demonstration of the being and perfections of God made by Dr. Clarke, and he will see the insufficiency of all such methods of reasoning to give the satisfaction expected and required. If he is unlearned, he will find himself incapable of taking a steady view, and forming a true judgment, of the principles on which these learned men proceed. If he is accustomed to the language and ways of thinking common to the learned, he may admit the principles, and allow the justness of the conclusion, but will not be one whit more convinced of the truth in question than he was without the demonstration. There is something so odd, fantastical, I had almost said nonsensical, in allowing a power of action to nothing, in supposing that a being could give itself existence, or that an incogitative being could be the source of thought and cogitation, that one is stunned and confounded with such ideas, and knows not how to reason about them. A man of sense will grant at once, that such talk is flagrant nonsense, and that the opposite truth is good sense; for that he sees intuitively; and nothing but the inveterate dregs of false science could have led great and good men to authorize or allow of any such reasoning on a subject so plain and important.

‘ Mr. Locke, with justice, resolves the source of moral obligation into the will of God; but, revelation apart, hath left us no criterion to be depended on for discovering the divine will. . . . A divine of great subtilty and compass of thought, taking offence at the representations of the divine will gone into by the current of theological writers, discovered reasons, relations, and fitnesses of things, eternal, immutable, and independent on the will of any being, as the rule of conduct to all intelligent agents, supreme and subordinate. Another, of deep erudition, and manly sense, dissatisfied, as would seem, with the boldness of this discovery, resolves all duty into an obligation to conform to the truth of things. Another had recourse to utility; and another to sympathy. One resolves all
moral

moral agency into self-love ; another into benevolence. One invents a new sense, to be the standard of moral action ; and another points out a multiplicity of perceptions, feelings, and instinctive emotions belonging to the human mind. Each contradicts, and endeavours to confute another ; but all were animated with an unfeigned zeal of discovering, if possible, a proper medium to demonstrate—what ?—that we ought to worship God, to do justice to men, and to keep our affections and appetites within just and proper bounds.

‘ Lay this account of things before one of true judgment, unacquainted with the way of the learned, and he will scarce believe it. Assure him of its reality, and he will be much amazed. Try to account for this conduct of the learned to one of his way of thinking, and you shall find you have undertaken a difficult task. To what purpose, he will say, attempt to demonstrate truths of which none but fools are ignorant, and which none but madmen will deny ? Are not the obligations of morality obvious at first sight, more easily apprehended, and more readily assented to, than the subtle reasoning of philosophers ? You may tell him, that shrewd surmises had been thrown out against the reality of moral obligation, which made it fit, and in some degree necessary, to attempt a demonstration. But he will stop you short, by asserting, in a high tone perhaps, that no demonstration is of equal force with common sense ; and no confutation can serve the interest of truth so effectually as a plain conviction of nonsense ; and therefore that it was the business of divines and philosophers to have had recourse to the simple decision of common sense on a subject so plain and important.—

‘——Doctor Berkeley, late bishop of Cloyne, hath, with plausibility enough, demonstrated, that this system of matter which we inhabit, is a mere non-entity ; that those houses, fields, rivers, trees, which we seem to see, and those very bodies we are supposed to animate, have no existence, or no other than an ideal existence.

‘ Mr. Hume hath, with great power of argumentation and eloquence, proved, that we cannot, by reasoning, reach the connection between cause and effect ; and from hence concludes, dogmatically, that we have no evidence at all of any such connection. The author of the *Essays upon the principles of morality and natural religion*, published at Edinburgh 1751, affirms, that the being and perfections of God are not capable of proof from reason, or not of such proof as gives permanent conviction. The two last mentioned authors, with several others of distinguished ability, have offered a chain of strict reasoning, in proof that man hath, in no case, a power

power of self-determination; but is, in all his actions, determined by what they call a moral necessity, which they affirm to be as real a necessity as any other. Lord Bolingbroke hath employed the whole force of his faculties to satisfy the world, that those ideas of the immateriality and immortality of the soul, of a future retribution, of the moral government, and of the moral perfections of God, entertained by divines and philosophers in ancient and modern times, are without all foundation in nature.

These are terrible doings; and were it not for the authority of common sense, such as would go near to introduce an universal scepticism. But common sense looks down with disdain on such glaring absurdities. Mere scholars, and those who found their faith on logical deductions, may well be alarmed with such bold paradoxes, supported as they are by writers of so great eminence. But all who trust to common sense, may rest assured, that the great truths of natural philosophy, theology, and ethics, will maintain their ground against all the attacks of the most subtle reasoning. These doctrines do hurt to raw minds and superficial thinkers, but can give no disturbance to men of sound understanding and solid judgment; for indeed they have no influence, or but little influence, on those who adopt them.

The design of the third book is to shew, that in order to banish scepticism, and establish the belief of primary truths, it is necessary to depart from the modern hypothesis, and to have recourse to the authority of common sense.

In pursuance of this design the author endeavours to prove, that it is impossible to give a rational account of our belief of many truths of great importance without having recourse to common sense.

Having observed that we have many ideas which are neither deducible from sensation, nor from any reflection we can make upon sensation, he investigates the powers of the human mind, and discovers one of the first rank, overlooked by Mr. Locke, and other philosophers, viz. the power of distinguishing between obvious truth and palpable absurdity.

He goes on to shew, that late writers of genius and industry have failed in their attempts to account for the natural sentiments of mankind, through a shyness to quit the modern hypothesis in favour of common sense.

Mr. Hume found himself incapable of discovering, with certainty, that fire hath a power to consume combustibles, by those methods of investigation authorized by philosophy. But, says this writer, had he appealed to himself as a man of sense and judgment, he would have affirmed, upon the full authority
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of reason, that fire had undoubtedly this power. In all instances of this nature writers as philosophers may hesitate, but as men of sense, they must believe.

The success of divines and philosophers in establishing the primary truths of religion would, he thinks, have been much greater than it is, if they had avoided frivolous controversies, and betaken themselves to the authority of common sense.

In the fourth book he shews, that rational beings are distinguished from the irrational, not so much by the discursive faculty, as by a perception and judgment of certain obvious truths, which for quickness, clearness, and indubitable certainty, is called *sense*; and on account of its being possessed in some degree by all the rational kind, is called *common sense*; that by the discernment peculiar to rational beings, called common sense, we perceive all primary truths in the same manner as we perceive objects of sense by our bodily organs; that primary truths of religion and morality are as much objects of common sense as other primary truths; that though the primary truths of religion and morality are not equally attended to, they are equally self-evident with other primary truths; and that our knowledge and belief of all primary truths are derived not from sensation, or reflection upon sensation, but from that power of perceiving and judging peculiar to rational beings called common sense.

In this book our author has accurately considered the constitution of the human mind, and the nature and extent of that power by which man is distinguished from idiots and the lower animals. Upon the result of this enquiry he says: 'The rational mind hath a standard within itself, to which it recurs, and by which it pronounces without hesitation on truths that are obvious. If that standard is wanting, as in the case of idiots, there is no judging. If it is perverted, as in the case of those who labour under a total or partial disorder, the judgment will be false. But if the standard exists in any tolerable degree of rectitude, no more is needful than to present the object. Relations the most apparent to the internal or external sight, cannot be perceived more easily, or with more certainty, than a sound understanding perceives the primary truths, those of religion in particular, on due attention to the phenomena.'

The fifth book is calculated to shew, that the judgment of common sense will be decisive with men of sound understanding.

'It is easy, says the author, to distinguish truths which have, from those which have not, the authority of common sense;
or,

or, in other words, to distinguish between primary and secondary truths.

That the three angles of a triangle are equal to two right angles, is as true as that all the parts are equal to the whole : but yet they are not truths of the same rank. The last mentioned is a primary truth, obvious to every understanding ; and therefore an object of common sense. The other truth is secondary, known only to the learned ; and therefore a proper subject of inquiry. That a certain parcel of lands belong of right to the gentleman who possesses them, and not to the other who claims them, may be as true as this proposition, Every man ought to have his own : But however confidently men may talk or think of their rights, there is a mighty difference between the one and the other proposition. The evidence of the one depends upon the knowledge of several transactions, a right understanding of the meaning of words, a true judgment of the laws of the land, in which there is at least the possibility of mistake : The evidence of the other arises from a few simple ideas, about which one cannot be mistaken. That God is to be worshipped, must be assented to by every one possessed of the ideas conveyed by the words *God* and *worship* : But how often he is to be worshipped, and in what manner, whether according to the prescription of this or the other body of learned divines and serious Christians, is a question of another kind. That magistrates ought to be obeyed, That the workman is worthy of his wages, That every one ought to take care of his own and his family's interest, and, That men ought to do kind and friendly offices each to other,—these, and the like propositions, appear obviously true, as the propositions opposite to them appear obviously false, to every man of common sense. But how far in certain cases a magistrate ought to be obeyed, whether a certain workman is intitled to the wages he claims, whether a man is bound to take this or the other measure for his own or his family's interest, or do this or the other kind office to his neighbour, may be questions of delicate decision, that require nice discussion, and may bear much reasoning on both sides.

Here then are truths of different ranks, supported by evidence extremely different, and distinguishable each from other, without any uncommon degree of discernment. So that no man can be at a loss to know propositions that are the objects of common sense from those that are not, and to determine with himself where he hath and hath not a right to suspend his judgment.

A small degree of attention, continues our author, will enable any one to distinguish the characters of the bigot, the sceptic, the visionary, and the judicious believer by their following characteristics. The bigot, in contempt of reasoning, claims the whole authority of reason itself to positions that are often false, and always doubtful. The sceptic, distrusting the authority of reason, places all his confidence in the art of reasoning, in passing judgment even on primary truths. The visionary, putting no confidence in reason or reasoning, pronounces dogmatically on grounds inconceivable to others, and mysterious to himself. The judicious believer proportions his faith to the evidence of truth; in those truths that are secondary, to the nearness and clearness of the relation they bear to primary truths; and in the primary, to the degree of evidence in themselves, discoverable by intuition, or immediate and direct perception.

Having pointed out those truths which are the objects of common sense, he proceeds to shew, that hesitating in these cases falls under the censure of folly or madness.

He who doubts, says he, or does not fully acquiesce in truths made out by *reasoning*, may be ignorant, unlearned, or unskilful, in the art of reasoning; but he who hesitates about truths that have the full authority and attestation of *reason* is a fool.

Whether the evidence which attends the primary truths of physics, theology, and ethics, is the same with the evidence which belongs to mathematical axioms, is a question of curiosity rather than of use. For if the evidence of any primary truth is such as cannot be resisted, without contravening not the rules of reasoning, but the authority of reason itself, or common sense, these truths have all the evidence, that is to be wished for, or can well be conceived. . . .

Fools and madmen are a species of irrationals different from brutes, and idiots. A fool has ideas and affections of which a brute or an idiot is incapable. Madmen, also, through the fury of their passions, and violence of an inflamed imagination, have many perceptions which fools have not. But fools, madmen, and idiots, agree in a certain incapacity, of acquiescing in those truths which are the objects of rational perception.

In the sixth book, the author endeavours to answer all objections, and to evince, that variety of opinions is not incompatible with common sense; that prejudices and passions may suppress, but cannot extinguish common sense; and that we have a right to appeal from common opinion, which is often

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on the side of error, to common sense, which is always on the side of truth. In removing these objections he observes, that perversions of judgment by the prevalence of false opinion, strengthened by bad practice, are confessedly numerous; but that the extinction of common sense takes place only on the extinction of rationality.

In the last book he alleges, that reasoning with sceptics and infidels about primary truths doth more harm than good; and that the best office to be done for sceptics or infidels is, to divert them from reasoning, and put them on judging of primary truths by their inherent evidence.

To state the primary truths in their native light and strength, and in comparison with their opposite falsities, and to shew in the clearest, plainest manner, which ought to preponderate, is, he confesses, a justice due to the public; but, he thinks, to trace every conceit of every bold objector through all the windings of abstruse and sophistical reasoning, or to offer laborious and minute defences of truths which neither require nor admit of any, is ill advised.

We entirely agree with this judicious writer, that to engage in a formal dispute with every little sceptic about the truth of religion, as if this were a point yet unsettled, is a manner of proceeding much below the dignity of the subject, and productive of no advantage. A man of acknowledged worth and probity would reckon himself little beholden to the officious zeal of those friends who took the trouble of answering every groundless calumny thrown out against him by idle or designing people. And what man's character can be more above exception than the truth of religion?

To this Appeal the author has annexed seven letters, which contain an answer to some objections started by his friends, together with an account of that connection between rational perception, and the feeling of interesting truth, essential to every rational being, which is often hinted at, but not insisted on in the Appeal.

By some intimations at the conclusion of this work we learn, that the ingenious author intends in a second part to bring the primary truths of natural and revealed religion to the bar of common sense by a simple appeal. As we have the highest opinion of his judgment and ability, we heartily wish to see his design completed.

The public is indebted for this performance to Dr. Oswald.

V. *The Comedies of Plautus, translated into familiar Blank Verse, by Bonnell Thornton, M. B. 2 Vols. 8vo. Pr. 10s. Becket.*

IT is not surprising that Plautus in the original should be little known to the present age, when we reflect that his manner, if not his language, were antiquated, even at Rome, in the days of Cicero. About two hundred and forty years before the birth of Christ, which answers to the five hundred and fortieth year from the building of Rome, and about fifty-two after the death of Menander, the greatest of the Greek comic-poets, Livius Andronicus published some poems of a dramatic nature at Rome. Nævius, who carried arms in the first Punic war, was the second, if not the first, poet who wrote for the stage in that republic, and lived about two hundred and thirty years before the Christian æra. Of those two poets we have nothing complete, and only a very few scanty unsatisfactory fragments. Our author flourished about a hundred and seventy years before Christ, and consequently a hundred and twelve before the banishment of Cicero, which comprehends the same distance of time as the interval between the present age and the poets who wrote under Charles I. and Oliver Cromwell; and the improvement of both languages, during that period, seem to be nearly upon an equality. If the stile of Plautus is not so polished as that of Cicero and Livy, it is equally expressive, manly, and affecting; and, all circumstances considered, nothing but the highest merit in his own art could have preserved his works from perishing in the gulph which has destroyed those of Ennius, Cæcilius, Pacuvius, Nævius, Lucilius, and many other poets whose several excellencies are mentioned with rapture by their countrymen of the greatest genius and judgment.

Horace, in characterising the ancient poets of his country, in his first epistle addressed to Augustus, (who affected to be a critic) shews no great partiality in favour of Plautus. He even passes him over without any of those distinguishing characters which he bestows upon Pacuvius, Accius, Cæcilius, and Terence.

Dicitur: (says he) —————

Plautus ad exemplar Siculi properare Epicarmi.

Plautus as rapid in his plots appears

As Epicarnus. —————

FRANCIS.

We have printed the translation of this passage, because it is admitted by Mr. Thornton; but we wish that gentleman, with his usual accuracy, had examined whether it is just: whether

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I

properare

properare does not signify that kind of dispatch which always tends to the business of the fable; and whether it is not used in the same sense as when the same poet says of Homer—*Semper ad eventum festinat*—in his Epistle to the Pisones concerning the Art of Poetry. Mr. Thornton, in taking for the motto of his translation,

Aspice, PLAUTUS

Quo pacto partes tutetur ————— *Hor.*

we suppose is of opinion (and we subscribe to it) that Horace intends it as a compliment paid to his author. As most critics, and indeed readers, think differently, we could wish to see this difficulty explained, which perhaps may be done from the context. 'It is generally thought (says Horace) that it is easy to compose comedy *, because it arises from common occurrences; but such compositions are the more difficult, because their blemishes meet with very little quarter. See with what strictness (*quo pacto*) Plautus sustains the character of a stripling lover, a penurious father, and a designing pimp." The great poet and critic then gives us a contrast to this character in the comedies of Dorsennus, which were loose and full of buffoonery, and calculated only to fill the purse of the poet, who had no other view in his compositions.

Horace, it is true, in another passage censures Plautus for his uncouth numbers and his jokes. We apprehend, however, that those blemishes are quite distinct from that strict adherence to the characters and business of his plays, for which he commended him before. That Shakespeare, Dryden, and the best of our poets before the present century, are culpable in the same respects—*Fautor quis tam ineptus—ut non fateatur*.

In reviewing the translation of Terence by Mr. Colman †, to whom Mr. Thornton very handsomely dedicates his version of Plautus, we have approved of the practice of translating Latin comedies into familiar blank verse; a method which Mr. Thornton has adopted in the work before us. Prefixed to the translation is a preface, and a life of the author, which contains some critical observations. After giving us the epitaph of Plautus, written by himself, he says in a note, 'It may seem strange, that Plautus should have composed an epitaph on him-

* Creditur, ex medio quia res arcessit, habere
Sudoris minimum; sed habet comœdia tanto
Plus oneris, quanto veniæ minus. Aspice, Plautus
Quo pacto partes tutetur amantis ephēbi,
Ut patris attentî, lenonis ut insidiosi.

† See Vol. XIX. p. 321.

self: we have it, however, on the authority of A. Gellius, who expressly cites Varro for it.* Was it not usual for the dramatic poets of those days to write their own epitaphs? Nævius certainly wrote his, as well as Pacuvius, if we mistake not.

The first play we meet with in this translation is Amphitryon, the subject of which is so well known, from Moliere and Dryden, that we believe it may afford some entertainment to our readers to compare the very laughable scene between the two Sofia's, as managed by the moderns, with that given us by Plautus. After the true Sofia discovers Mercury, he proceeds:

Sos. I'm fore afraid;
I'm numb'd all over.—Now could I not tell,
If any one should ask me, where I am:
Nor can I budge a foot, I am so frighten'd.—
All's over; I have lost my master's orders,
And Sofia with them.—Yet I am resolv'd
To face this fellow, and bespeak him boldly;
I'll seem as valiant as I can, that he
May keep hands off me. (*advances towards the door*)

Merc. You, Sir, whither go you?
You there, that carry Vulcan in your horn?

Sos. Who made you an examiner? you, who bone
Men with your fists?

Merc. Are you a slave, or free?

Sos. Whichever likes me.

Merc. Say'st thou?

Sos. Ay, I say it.

Merc. You want a drubbing.

Sos. Now you lye, I don't.

Merc. I'll make you own it.

Sos. Wherefore?

Merc. I must know

Whose you are, where you're going, what's your errand.

Sos. My way lies here: I am my master's servant:
What are you now the wiser?

Merc. I shall make you
Hold that foul tongue of your's.

Sos. You cannot do it:
I keep it pure and clean.

Merc. How! prating still?
What business have you at this house?

Sos. And pray
What business have you here?

Merc. King Greon says
A watch here ev'ry night.

Sos. 'Tis gracious in him
To guard our house, the while we are abroad.
But prithee now go in, and tell the family
Some of their fellow-servants are arriv'd.

Merc. Whose fellow you may be I know not; but if
You don't be gone this instant, I shall give you
Such a reception, fellow, as you will not
Take in good fellowship.

Sos. I tell you, I
Live here, and am a servant of this house.

Merc. D'ye mind? unless you take yourself away,
I shall exalt you.

Sos. How?

Merc. You shall be carry'd:
If I but take a cudgel, you'll not walk,
I promise you.

Sos. Nay, but I do affirm,
That I'm a servant in this family.

Merc. Look to't—you'll have a drubbing, if you don't
Be gone this instant.

Sos. Would you then desire
To drive me from my home, when I am just
Arriv'd here from abroad?

Merc. Is this your home?

Sos. It is, I say.

Merc. Who is your master then?

Sos. Amphitryon, general of the Theban troops,
The husband of Alcmena.

Merc. Ha! what say you?
What is your name?

Sos. Our Thebans call me Sofia,
The son of Davus.

Merc. To thy fore mishap
Art thou arriv'd, thou monster of effrontery!—
With made up lies, and patch'd-up knaveries.

Sos. I'm come with patch'd cloaths it is true, not knaveries.

Merc. You lye, 'tis with your feet you come, not cloaths.

Sos. Ay verily.

Merc. Ay verily then take
This drubbing for your lye. (*Striking him.*)

Sos. Indeed forsooth
I don't desire it, I.

Merc. Indeed forsooth.
But you shall have it, though you don't: indeed
'Tis so resolv'd, and 'tis not in your choice. (*Striking him.*)

Sos. I cry you mercy!

Merc.

Merc. Dost thou dare affirm
That thou art Sofia, when myself am he?

Sos. Murder! *(Still striking him.)*

Merc. This is but little in respect
Of what you'll have in future. Now whose are you?

Sos. Yours: for your fists have mark'd me for your own.—
Help, help, good citizens! *(Mercury continues to strike him.)*

Merc. Still bawling, firrah?
Speak, wherefore came you here?

Sos. That you might have
Somebody to belabour with your fists.

Merc. Whose are you then?

Sos. I say, Amphitryon's Sofia.

Merc. You shall be drubb'd more heartily for this,
You talk so idly.—I myself am Sofia,
Not you.

Sos. I would to heav'n you were indeed,
That I were beating you! *(Aside.)*

Merc. What! muttering?

Sos. Pll

Be dumb now.

Merc. Who's your master?

Sos. Whom you will.

Merc. Come prithee, what's your name?

Sos. I have no name,

But what you shall command.

Merc. You said you was
Amphitryon's Sofia.

Sos. I mistook: I meant
To say, I was Amphitryon's associate.

Merc. I knew we had no servant of the name
Of Sofia but myself.—You've lost the use
Sure of your reason.—

Sos. Would that you had lost
The use, too of your fists! *(Aside.)*

Merc. I am that Sofia,
You said you was.

Sos. Let us discourse in peace,
I pray you,—without hazard of a beating.

Merc. Well, for a while then we will hold a truce,
If you have ought to say.

Sos. I will not speak,
Till peace is ratified, for you are mightier
In fists than I.

Merc. If you have ought to offer,
Speak; I'll not hurt you.

Sos. May I trust your honour?

Merc. You may.

Sos. But what if you deceive me?

Merc. Then

May Mercury's displeasure light on Sofia!

Sos. Mark,—Now I am allow'd to speak with freedom,
I am Amphitryon's Sofia.

Merc. What, again? (*Offering to strike.*)

Sos. The peace is made, the covenant's ratified:
I speak the truth.

Merc. Beware thee of a beating. (*Threatening.*)

Sos. Do as you please, and what you please;—'tis true,
In fists you are the mightier,—yet I'll not
Be silent on this point, do what you may.

Merc. Nay, you shall never make me, while you live,
Other than Sofia.

Sos. Nor shall you make me
An alien here.—We have no other Sofia
But me, who went to th' army with Amphitryon.

Merc. The fellow's mad.

Sos. 'Tis you that are distemper'd.

Why, what a plague! Am I not Sofia,
Amphitryon's slave? Did not the ship, that brought me,
Arrive this night here from the Persian port?
Did not my master send me? Do not I
Stand here before our house now? Have I not
A lanthorn in my hand? Do I not speak?
Am I not broad awake? Did not this man
Bethump me with his fists?—Is troth he did;
My cheeks smart to my sorrow still.—Then why,
Why do I doubt? why don't I go directly
Into our house?

(*Makes up to the door.*)

Merc. (*Stepping between.*) What! your house?

Sos. 'Tis so truly.

After the proofs of identity produced on both sides, when
Sofia views Mercury he goes on.

Sos. Now I view him well, by heav'n's
I see my very figure, such as I
Have often seen it in a glass.—'Tis certain,
He's very like me.—The same hat, same coat—
He is as like me as I'm like myself.—
The thanks, feet, stature, shorn pate, eyes, nose, teeth,
Lips, cheeks, chin, beard, neck—'tis myself all over!
Need I say more to't?—If his back be scar'd,
There's nothing can be liker than this likeness.

—Yet

—Yet surely, when I think on't, I'm the same
I ever was : I know my master, know
Our house : and verily I have not lost
My wits nor senses.—I'll not heed this fellow,
Say what he will, but knock here at the door.

Merc. Whither so fast ?

Sos. Why, home.

Merc. Tho' thou wer't now
To mount the car of Jove, and fly from hence,
Scarce should'st thou 'scape destruction.

Sos. May I not

Deliver my master's message to my mistress ?

Merc. To thine deliver what thou wilt, I care not :
But I'll not suffer thee t' approach our lady.—
And now, if once thou dost provoke me, fellow,
Depart thou shalt not without broken bones.

Sos. I'll be gone rather.—Heav'n's have mercy on me !
Where did I lose myself ? where was I changed ?
Why did I lose my form ? or was I haply
So thoughtless as to leave myself behind here ?
For certainly this fellow is posselt
Of my whole image, which was mine before.
[My statue is erected in my stead.]
What never will be done when I am dead,
Is done, while now I'm living.—I'll return
Back to the port, and tell this to my master.—
But if he likewise know me not !—O Jupiter,
Grant that he may not :—so shall I directly
Cover my shorn crown with the cap of freedom."

We agree with Mr. Thornton that the simple and concise enumerations of particulars in the person of *Sofia* have more real humour than all Mr. Dryden's variations and additions to the same speech.

Perhaps the generality even of learned readers are ignorant, that of all the ancient dramatic poets *Plautus* is the most sentimental. As we have given the reader a specimen of his humour, we shall from the same play present him with a proof of his excellence in the last-mentioned quality. It is the speech of *Alcmena*, when *Jupiter*, whom she thus mistook for her husband, had left her.

Alc. How scanty are the pleasures in life's course,
If plac'd in opposition to it's troubles !
For in the life of man to ev'ry one
'Tis thus allotted, thus it pleases heaven,

That Sorrow, her companion, still should tread
 Upon the heels of Pleasure; and if ought
 Of good befall us, forthwith there should follow
 Of ill a larger portion.—This I feel,
 And know it of myself now, unto whom
 A little spice of pleasure was imparted,
 In that it was permitted me to see
 My husband but one night:—he left me, and
 Departed on a sudden, ere 'twas day.—
 Here seem I now deserted and forlorn,
 Since he I doat on, prizing above all,
 Is absent from me.—I have ta'en of grief
 From the departure of my husband more
 Than I receiv'd of pleasure from his coming.
 In this, however, am I blest at least,
 That he has conquer'd, and is home return'd
 With honours heap'd upon him:—that's a comfort,
 Let him be absent; so that he return
 Crown'd with the acquisition of bright fame,
 I'll bear it, his departure, with a mind
 Resolv'd and stedfast:—if this recompence
 Be giv'n me, that my husband shall be stiled
 A conqueror in battle, I shall think
 I have enough.—Valour's the best reward:
 'Tis Valour, that surpasses all things else:
 Our liberty, our safety, life, estate,
 Our parents, children, country, are by this
 Preserv'd, protected: valour ev'ry thing
 Comprises in itself; and ev'ry good
 Awaits the man, who is possess'd of valour.'

How elegantly simple and sensible is this soliloquy, when compared with the speech put into Alcmena's mouth by the English poet on the same occasion, to which we must refer the reader. Our translator, however, justly acknowledges, that there are many excellent additions in the imitations both of Moliere and Dryden, which were absolutely necessary for the modern taste.

The *Miles Gloriosus*, which Mr. Thornton englishes *The Braggard Captain*, is the next comedy in this translation, though not in the original. He very justly observes, that cowardice is a principal ingredient in all the modern braggards exhibited upon the stage, tho' omitted in the character drawn by Plautus, which is full of vanity on account of the captain's self-opinion of the beauty of his person, but made productive of very natural comic incidents. Many passages in this play, were

it not for the names of the interlocutors, might be thought to have been written in this age and country; witness the following dialogue between Periplectomenes, an old gentleman of an easy benevolent disposition, and Pleusides, a young Athenian. The latter had been repining at Providence, which draws from the old gentleman the following rebuke:

Per. Whoever blames the counsels of the gods,
And finds fault with them, is a fool and ignorant.—
No more then of these matters.—I'll to market,
That I may entertain you as I ought,
And as you should be treated,—with good cheer
And a kind hearty welcome.

Pleu. Shall I then
Have no remorse in putting you to charge?
Whene'er a man is quarter'd at a friend's,
If he but stay three days, his company
They will grow weary of; but if he tarry
Ten days together, though the master bear it,
The servants grumble.

Per. Wherefore have I servants,
But to perform me service, not that they
Should bear authority o'er me, or hold me
Bounden to them?—If what I like they like not,
I steer my own course: though 'tis their aversion,
Still they must do't, or be it at their peril.—
But I will now proceed, as I intended,
To get provisions.

Pleu. If you're so resolv'd,
Pray cater sparingly, at no great cost.—
For me, I am content with any thing.—

Per. Away now with such antiquated stuff,
The ordinary cant of common folks,
Who, when they are sat down, and supper's serv'd,
Cry,—“What occasion was there for this charge
On our account?—why sure, Sir, you was mad:—
For, look ye, here's enough for half a score.”—
With what's provided for them they find fault,
And yet they eat.

Ral. Faith 'tis their very way.—
How shrewd is his discernment!

Per. All the while,
These self-same gentry, be it e'er so great
The plenty set before them, never say,—
“Here take this off;—away there with that dish;—
Remove that gammon hence,—it is not wanted;—

Take

Take off that chine ;—this conger will be good
 When cold."—Remove !—Carry away !—Take off !
 No, no,—you never hear a word of this
 From any of them ;—but they stretch them forward,
 And hang with half their bodies o'er the table,
 Straining to snatch the daintiest bits.

Pal. Good soul !

How well has he described their scurvy manners !

Per. What I have said is scarce an hundredth part
 Of what I have in store, if leisure serv'd.'

The next play in this collection is the *Captives* *, reputed by many to be the best of the author's comedies. The plot of an old gentleman's losing his two sons, one a slave from the time he was four years old, the other a captive by war ; and of his embracing the resolution to turn a slave merchant, that he might try whether he could buy a captive whom he could exchange for his son ; the circumstance of his purchasing a noble captive of *Ælis*, where his son was prisoner, and, together with that captive, his other son whom he had lost, and was a slave to the noble *Ælian* ; are incidents finely imagined ; nor is any piece upon the stage better conducted than the substitution of the captive-master for the servant, and the happy catastrophe which that stratagem effects. The translator will pardon us, if we differ from him in the meaning of the line

Hæc res agetur nobis vobis fabula.

He thinks the simple and plain sense of the passage is ;

This is the subject matter of the play
 We are about to represent to you.

We are of opinion that the *res* and the *fabula* are opposed to each other ; and plain and simple as the word *res* seems to be, it is perhaps the most difficult to translate, and carries more significations than any in the Latin language. The *sylva rerum*, an expression of which Cicero is particularly fond, cannot be rendered into English so as to convey a full idea of the author's meaning. At first sight *the variety of matter* occurs ; but we should comprehend Cicero's idea more accurately, were we to translate it *the tree of knowledge*. We do not throw out this observation from any disrespect to the translator of Plautus, but by way of caution to others, who, whenever they are at a loss for the meaning of a term, run to Dictionaries, and instantly clap down the first upon the list of the wordmonger. We

* Translated by the ingenious Richard Warner, Esq ;

should

should be glad to know, in the name of common sense, why a lexicographer should understand the sense of an expression better or so well as a translator, if the latter is equal to his undertaking? To finish this digression, we recommend it to all translators from dead languages, that they would act by their originals as sound divines do by the Bible, compare one passage of an author with another, and fifty to one if the sense is not hit at last.

The translator of the *Captives* has a long note upon the line

Accipite reliquem : alieno uti nihil moror.

The line preceding in the original is,

Vas qui potestis ope vestra censeriar.

The translation of the passage is as follows :

But you, who from your rank have wherewithal
To be assess'd, hear what I've more to say ;
I care not for the vulgar.

Is there not some allusion in this passage, to which commentators have not attended, and may it not lie in the word *censeriar*? We imagine that to a Roman audience it must have been full of humour. The actor bawls out to a fellow, who had no right to a seat, and tells him he would not strain his lungs on his account ; *But as to you, ladies and gentlemen, who have already paid your assessment to the stage-rate, you are welcome to your penny-worths, for I hate to be in debt.* We hazard this conjecture without being certain of its having any real foundation. Did the people of property in Rome pay any rate to the questors or the ædiles towards theatrical exhibitions? We believe they did, but we are not positive.

The second volume of this translation consists of the *Trinummus*, or the *Treasure*; *Mercator*, or the *Merchant* *; *Anhilaria*, or the *Miser*; *Rudens*, or the *Shipwreck*. The *Rudens*, or the *Shipwreck*, stands at least in competition for excellency with the *Captives*, and most critics have assigned it the preference. We are sorry our limits will not permit us to enlarge upon the other beauties of this translation, which reflects great honour on the taste, accuracy, and erudition of Mr. Thornton and his fellow-labourers in the same garden, which we hope will produce the most excellent and generous fruits for the use of the British theatre.

* This comedy is translated by Mr. Colman ; which the reader of taste may easily perceive, from the peculiar delicacy, ease, and elegance, which distinguishes that gentleman's performances.

3. *A Dissertation on the Nature, Effects, and Consequences of the Blasphemy against the Holy Ghost. To which is added, a Review of the Reasonings in Monsieur Bayle, on the Entrance of Sin and Misery into the World. And on the Method prescribed by him for conducting this Dispute with a Manichean. Together with Remarks on an Anonymous Book, intituled, A Free Inquiry into the Nature and Origin of Evil. By S. Martin, M. A. Rector of Gotham in Nottinghamshire, and some time Fellow of Oriel College, Oxford. 8vo. Pr. 3s. 6d. Cadell.*

WHEN writers undertake to illustrate any passage of Scripture, they ought to attend to the terms and phrases of the original with critical exactness. A great deal has been written on the Sin *against the Holy Ghost*; but as this general expression may include every action by which we may be said to *grieve* or *resist* the Holy Spirit, it has caused great perplexity in the expositions of theological writers, and not a little uneasiness in the minds of ignorant people. Commentators therefore should observe, that the crime which our Saviour says is unpardonable, is *τὸ πνεύματος βλασφημία*, *blasphemy against the Holy Spirit*. The Pharisees were the persons charged with this blasphemy; and it is plain from St. Mark, ch. iii. v. 30. that it consisted in attributing those miracles which our Saviour performed *ἐν πνεύματι Θεοῦ*, *by the spirit of God*, to diabolical operation.

The author of this Dissertation has given the following definition of the blasphemy in question: 'It is either, particularly, a declared imputation of the miracles and gifts of the Holy Ghost to Satan, or satanic arts, that is, to magic or imposture; or it is, in a more general view, such a total and open apostacy from Christianity, as necessarily includes the other; and in either case, wilfully and with malice prepen-
se, against the sense of conscience, and the conviction of the man's own mind to the contrary.'

This definition seems to give us a confused idea of the point in debate; for if the apostacy does really include the blasphemy abovementioned, there is no occasion for this distinction; if it does not, though the crime may be similar in its consequences, yet it is not, properly speaking, the blasphemy in dispute.

In considering its effects Mr. Martin observes, that 'it hardens itself against all the means of conviction which God has either given us, or designs for us: whence it comes to pass, that, as there remains no farther evidence to convince us, no farther hopes to excite us, no other aids granted to assist us, we must of course continue in the same obdurate, impenitent

tent state, and as so doing are utterly incapable of forgiveness.'

The author, in the definition of this blasphemy asserts, that it is committed 'against the conviction of a man's own mind;' and here he says, 'it hardens *itself*, or more properly hardens the mind against all the means of conviction.' As a man cannot be convinced, and at the same time hardened against the means of conviction, these expressions, we apprehend, are contradictory.

Having shewn the effects of this enormous crime on the state of the blasphemer, both in this world and the world to come, he proceeds to vindicate the goodness and mercy of God in this respect. He then enquires how far we may presume to pass our judgment in this case; and concludes with shewing, how useful it must be to weak and timid minds rightly to apprehend the nature of this crime.

Monsieur Bayle, in his Critical Dictionary * has alleged; "that it is essential to a benefactor not to bestow favours which he knows would be abused, to the ruin of him to whom they are given; that, in the case of free-will, if God could not prevent the abuse of it, he ought not to have given it at all: but if he could have prevented it, by changing the heart, and giving a man a relish of good things, he was bound to do it: and this he might easily have done, if he would."

Mr. Martin, in answer to this objection, replies: 'The force of this famous dilemma, turns on the issue of these two questions: Whether God could have prevented the abuse of free-will, if he pleased? and whether, in case he could not, this laid any obligation upon him not to grant it at all? The first is, we see, affirmed in the close of the argument; and he warrants this his assertion by pointing out the way or method whereby all such abuse might have been prevented, which was, by a change in the heart, and giving man a relish of good things; that is to say, if he mean any thing to the purpose, such a relish as should be, upon all occasions, infallibly effectual to secure him from sinning. But the difficulty is left behind him still: for it is a reasonable, nay a necessary enquiry, and the whole depends upon it, how we are to suppose this change, so important and so easy, might have been wrought on the heart of man, a rational creature. Surely order and wisdom, and the nature of things, will say, by rational methods, and rational motives, that is, by teaching, exhorting, and aiding man in a way suited to his nature; by hopes and fears, from the powerful sanctions of rewards and punishments

* See Art. Paulicians.

adapted to work on rational minds ; by implanting in him conscience, an ever-present and awful monitor, to urge these warnings, and be itself in no small degree, an executor of them in every individual ; and with these, a quick sense of duty, and strong natural ideas of the amiableness of virtue, and deformity of vice, either actually innate to him, or as easily arising from his reason as if it was. Now all these helps God abundantly provided ; they are all parts or branches of natural religion ; reason dictates them ; we feel them in our own breasts, and yet no such change was effected as to prevent the abuse of free-will ; but man sinned, and still sinneth, and misery followed, and continues so to do. Rational methods, and rational motives, therefore, cannot be the thing in the author's view ; somewhat further was clearly necessary and intended ; and this could not be less (for nothing less would answer his end) than an heart, absolutely and infallibly determined, by its Maker, to duty and true happiness only. Here then ourselves must appeal to reason, and ask, what must have been the consequence of such a measure ? The thing speaks itself ; man deprived of his liberty, a workmanship inconsistent, unworthy of God, and degrading to us ; for had he created man a necessary agent, he must have precluded all sort of desert in us, which yet is the glory of his creation. If there be free-will, some evils may follow from the abuse of it ; but if there be none, all is mere dead machinery ; there cannot be such a thing as one virtuous action done in the world. But could it suit the wisdom of God to constitute such a system of things ; as goodness should have no place in ; as should leave no room for all those moral and religious graces, which, wherever they are found in any of his creatures, are more pleasing to the wise and holy Creator, and redound more to his honour, than *nothing* more worthy his power and excellence, than all the infinite variety of art and contrivance through the whole material world ? Again, with regard to ourselves, put the case, that God had laid us under an invincible necessity in our actions ; will not reason inform us, that this must have been not only a dishonour to human nature, but an high detriment to the happiness of all those who now persevere in their duty ? must have thrown the most mortifying abatement into the pleasure of doing good in their present state ; and above all, the noblest and most rational satisfaction in their bliss hereafter must be lost to them ; without any consciousness of worth, their joys would want their best and noblest relish, and become insipid themselves, as their service unpleasing to God ; so that the wisdom, justice, and goodness of God were all concerned to provide for the free-agency of man, unless we will be so ridiculous

culous as to say, that God should have given freedom to some and not to others, or deny even to those who would best deserve his favour, and make a faithful use of it, this their glory and proper felicity, lest the wicked and unworthy should make an ill use of it. Bayle, however, will not give thus up his Manichean; and, to cut this matter short, affirms for him, what, if true, would go a great way to prove, that neither the servite of God, nor the happiness resulting from it, is dependent on free-will; for to be convinced of this, he says, "we need only be put in mind of the state of paradise, where God is loved and served perfectly well, and yet the blessed do not enjoy free-will." This indeed is a round assertion; but all reason lies on the other side. The change in heaven is incomparably for the better, and in no sort for the worse; but the very nature of the blessed would, by being deprived of their freedom, be changed; and they must sink into a lower class of beings, unfit inhabitants of heaven, even below the degree of moral agency. That their happiness is advanced there, by their free-agency, we have seen already; that their virtue and goodness would be so too, cannot possibly be disputed; for most surely there is more merit in serving with freedom and choice, than by strict mechanism, or, as it is called, physical necessity. But, possibly, some may think our happiness not sufficiently secured any other way. Angels themselves in heaven have fallen, and may not we, unless necessitated, do so too? What the first state of angels was, we have but short hints, and yet from that little we may conclude, that it was a state of some kind of probation; and to those that stood, besides their own virtue, and the glories and rewards of their integrity, which they now enjoy, the misery of those that fell is infinite warning to them; their very free-will is their security; and beings intelligent and wise as themselves, with their lights, their bliss, such experience, such powers to do their duty, such exemption from all wants, and all temptations against it, will (I had almost said, but that it may be misconstrued, *can*) never choose to deviate from it, any more than they can choose misery, or wish their own destruction.

Monsieur Bayle has proposed some other, less material, objections, on the same subject, which this writer has refuted. But we shall not enter any farther into the dispute, as the principal topics are trite, and therefore may not be entertaining to the generality of our readers.

In the course of his examination of Monsieur Bayle's objections, he takes occasion to enquire into the meaning of what we are told in scripture concerning God's acting for his glory. 'It was,' he says, 'inmutably fit that he should be glorified in
and

and by his creatures ; and therefore it could not be unfit that he should have respect to his own glory in the creation. But this is not all ; the manifestation of his power and glory was an instance of love and mercy. As his creatures are thereby taught to think worthily of him, to fear and honour him with all dutiful observance ; and are induced to imitate his imitable perfections, and to fall down with humble adoration of such as are beyond the sphere of any created being ; on all which their felicity depends.

In the latter part of this work Mr. Martin has made some remarks on a treatise, entitled, *A Free Enquiry into the Nature and Origin of Evil*. The author of that Enquiry asserts, that “ many evils will unavoidably insinuate themselves, by the natural relations and circumstances of things, into the most perfect system of created beings, in opposition to the will of an Almighty Creator, by reason they cannot be excluded without working contradictions.”

In opposition to this notion, our author observes, that it is not credible that Infinite Wisdom should bring a thing into existence, out of nothing, and yet not be able to give it a nature that might be governed, and rendered suitable to his will. He then proceeds to shew, that natural evils might have been excluded without working any contradiction, if the Deity had thought it expedient. But there were sufficient reasons for the present constitution of things. ‘ God’s wisdom and holiness, he says, saw it best and worthiest that man should be virtuous, and then happy from being so ; he could not be virtuous without a probation ; he could not have a probation without free-will ; his free-will could not be proved without a temptation and trial. Under these circumstances, while man maintained his faith and integrity, every thing about him conspired to make him happy : as soon as he rebelled, the sluices of evils were thrown open upon him : the ways and means for the effecting this were as easy to the Deity, as they were infinitely various ; perhaps a small different direction given to matter, the heightening or lessening some law of motion, some new position to the earth we live upon, might be sufficient to awaken the dormant mischiefs, and wonderfully hurt the ease, the accommodations, or the life of its inhabitants. Thus man was at once punished for what was past, and taught to return to better obedience, if he would at length learn and be wise. In this order of dispensations, we see nothing but what is worthy of God ; we see a provision made for all events ; we discover God’s righteousness in restraining natural evils, till moral ones made them necessary : in the whole we distinguish his mercy, even in punishment ; aiming his judgments for our recovery,

and bowing all nature to his great and holy purposes. How incomparably juster and better suited to the nature and attributes of the Deity, is this representation of things, than that which exhibits him struggling with the stubbornness of his materials, and forced, in some measure, to submit to their inflexibility at last!

In attempting to account for the introduction of moral evil, the Free-inquirer argues, that—"if misery could not be excluded from the works of the Creator by infinite power, these miseries must be endured by some creatures or other, for the good of the whole; and if there were none capable of wickedness, they must then fall to the share of the perfectly innocent; here, says he, the Deity is obliged either to afflict innocence; or be the cause of wickedness: he has plainly no other option. What then could infinite wisdom, justice, and goodness, do in this situation, more consistent with itself, than to call into being creatures formed with such depravity in their dispositions; as to induce many of them to act in such a manner, as to render themselves proper subjects for such necessary sufferings; and yet at the same time, endued with such a degree of reason and free-will, as to put it in the power of every individual to escape them by their good behaviour?" This notion, our author observes, labours under much greater inconveniences than it would remove. 'For, first, says he, this account of moral evil sets off with the glaring absurdity, that sin, the greatest of all evils, and the highest possible dishonour to the creation, is in this way called in by the Creator, as a remedy for evils of a much lower kind than itself, of a mere physical nature, and which infer no moral defilement; a piece of management so unworthy the all-wise God, that it more resembles the ignorant rashness of some bold empirick amongst ourselves, who should cure a pain in the finger, by driving the malady to the heart.—2dly, This remedy, thus devised, to the dishonour of the Deity and his work, is incompetent to effect the end it is pretended to answer. This is said to be, that there might not be wanting wicked persons, whom the natural evils of the world might be justly inflicted upon, and so the good and virtuous might thereby escape them. Is it so then that, by this disposition of things, good men escape the evils of life, and bad men suffer them? On the other hand, is there not ordinarily one event to the righteous, and to the wicked? Does a plague; or an earthquake, make distinctions? or do the sufferings of wicked men any more lessen the afflictions of the virtuous, than those of the virtuous relieve the wicked? It is sufficient to ask these questions; the facts are clear, and answer for themselves, demonstrating at once, such a course of things, as is utterly

repugnant to the end in this inquirer's scheme. But turn the tables; and say, as our fore-fathers have wisely and justly said before us, not that sin was contrived for the sake of natural evils, but that natural evils were called forth to punish sin; and nothing is more worthy of the Deity, nothing more easily understood by any plain honest man, nothing that he so instantly distinguishes the reasonableness and justice of.—Jelly, Neither is the method less daring and obnoxious, in which this remedy is supposed to be introduced into the world. God, seeing the multitude of natural evils, inseparably cleaving to his material creation, did, as the Enquirer frequently tells us, bring into being creatures formed with evil dispositions, by indulging which they would become morally evil, and so might in justice have the natural evil laid upon them. . . . Thus we see the end assigned, unworthy of God; the means, or sin, by which he was to bring about that end, the most contradictory to his holiness; and the punishment inflicted, inconsistent with his justice; whence, instead of being eased from any difficulties on our own account of evil, from the abuse of free-will, we are involved in all the mazes of predestination, nor can this scheme of necessity in the least relieve us.'

After some other observations on the Free Enquirer's account of the Origin of Evil, this writer proceeds to examine the following charge against Revelation, viz. "If God ever condescended to assist our reason with his infinite wisdom, even the religion resulting from that supernatural assistance must still be deficient, in almost every one of the principal requisites necessary towards accomplishing the great and beneficent ends for which it was designed; must want universality to render it impartial, authenticity to make it demonstrable, perspicuity to make it intelligible, and policy to make it useful to mankind." On each of these articles he makes some remarks; and in order to prove the authenticity of our evangelical history, he takes great pains to evince, that the books of the New Testament have been transmitted to us without interpolation, and that no spurious writings have been taken by the church into the canon of Scripture.

Mr. Martin is a sensible writer, but his work would have been read with more pleasure, if all the subjects of which he has treated, had not been before discussed by many eminent writers.

VI. *The History of Miss Pittborough. In a Series of Letters. By a Lady. 2 Vols. 8vo. Price 6s. Cadell.*

THIS history opens with a letter from its heroine Miss Pittborough to her sister Miss Nancy Pittborough. These two young ladies, though both formed by nature to be amiable women, are in their characters as opposite to each other as light and shade, earth and air. The former is a sprightly, generous, undesigning, accomplished beauty, with every grace and virtue which can adorn her sex, but capricious and indocile. With the best of hearts she has an intractable temper; and, though void of affectation, she is a finished coquet, fond of admiration, and intoxicated with applause. Miss Nancy her sister lives in the country; is beloved by, and loves, an honest worthy gentleman, to whom she is on the point of giving her hand in marriage; and practises all the solid duties of domestic life, is a dutiful child, an affectionate sister, and a valuable sensible friend. During Miss Pittborough's residence in town with her aunt, Mrs Hutchens, (a good-natured affectionate woman, but mother to a vixen daughter) she becomes acquainted with colonel Dingley, who falls in love with her, while she is far from being insensible to his fine person and accomplishments. The sentiments of her sister Miss Nancy, whom she makes her confidante on this occasion, are expressive of the author's very moral and instructive plan, as well as the delicacy and elegance of her stile.

MISS NANCY PITTBOROUGH TO MISS PITTBOROUGH.

' I wish, my dear sister, that like the travelled pidgeon you may not soon repent quitting your peaceful happy home: dangers, disasters, innumerable await you; and many school-boys, perhaps, already suspend a fatal sling to wound, at least, your repose.

' With what unspeakable rapture shall I receive you once more into our innocent retreat, if you should be so fortunate as to escape the evils that threaten you.

' That ever vivacity should render any one unamiable:—but yours, like the beauty of a rose, is not without the hidden thorn.

' Your first letter is a too just emblem of your heart, warm, inconstant, vain.—How do you neglect the purpose of your being, and abuse one of the best of understandings! and with endowments that would enable you to shine, on every benevolent, every rational occasion, aim at no higher excellence, than the taudry trim that fashion can bestow.

‘ You, my dear, are an incontestible instance that vanity is far from being the product of any particular soil: had you been bred in the gay metropolis from your earliest infancy, you could not have been a more finished coquet; nor would your simple misjudging heart have felt a stronger flutter at a beau.

‘ And shall it be said that my sister, whose education has been most unexceptionably delicate and prudent—who has not only received the clearest definition of propriety and decorum, but has been carefully instructed in every religious duty:—shall it be said, that she, taken by the eye and the ear, fancy, idle degenerate fancy, her supreme judge and monitor—suffered her inclinations to be enslaved by the empty charms of the martial strut, and martial habiliments!

‘ I shall never forgive myself for promoting this journey, if an improper connexion should be the consequence: but it has ever been my weakness to give you, at all times, and upon all occasions, the preference. I, in many degrees your superior, in the article of gravity at least, should have been in no danger from such an excursion; as I should have played a timorous, cautious, and consequently sure card: for I am convinced there are more young women undone by self-confidence and credulity, than by any real propensity to error.

‘ Excuse me, but this is not the only circumstance I lament:—and can you, who have ever piqued yourself upon your spirit and resolution, tamely submit to be fashion-led; even beyond what is consistent either with decency, or your own private taste? Is it not a severe reflection upon your boasted firmness, to want courage to go hand in hand with propriety; at the same time that your attempt to exculpate yourself, by charging the whole blame upon the fashion-mongers (as you gayly stile the original inventors), justly exposes you to the imputation of meanness. They indeed spread the snare; but they cannot force or surprise you into it; as they have no power over your judgment, or inclination. They cannot render folly other than folly; and though the general practice may familiarize it, in some degree, and lessen what is preposterous, its unsuitableness and pernicious tendency will ever remain.

‘ Your person, whatever estimation you may set upon it, will, I fear, prove your greatest misfortune:—it is impossible to behold it with indifference:—the bloom of health and peace that glows upon your cheek—the agreeable vivacity that sparkles in your eye—with the arch smile, occasioned by another becoming dimple, that plays about your not ill-shaped mouth, must procure your vanity a perpetual feast. But, my dear sister, sit loose I beseech you to every flattering insinuation.—It is innocence and good humour that enlighens your countenance; deprive

deprive yourself of them, and even your plain-faced sister may pretend to vie with you. However weak the confession, I myself have frequently been delighted to trace the gaiety of your heart in every speaking feature; and when I thought it my duty to chide you for some little impropriety in your sentiments, or expressions, those lines of Mr. Pope have officiously suggested themselves;

If to her share some female errors fall,
Look on her face, and you'll forget them all;

notwithstanding they have been so vilely prostituted, at a vicious shrine. But, my dear, though, in the overflowings of my affection, I could thus excuse follies that I considered as having no other source than youth, and a cheerful unrestrained imagination, I should not have the least charity for practical error; -- but I have hope that, like the coward, your big words proceeded merely from conscious security.

Under the paternal roof, and at a happy distance from the men, how have you blustered!—You was for leading all in chains; and, like Congreve's Millamant, making lovers when you pleased, letting them live as long as you pleased; and when you was so weary of them as to suffer them to die, in order to please yourself, making more. But remember, man is not a creature to be played with, meek and harmless though he may appear: can the lamb escape the lion's paw unhurt?—Their natures are callous, impatient of controul, enterprising, revengeful:—they have design in every action, their expressions are the result of premeditation; and all connexion with them is as dangerous as the eye of the basilisk.

Admiration is a tribute we involuntarily pay to beauty:—gratitude is a noble sentiment; but as it is ever attended with a sense of obligation, is sometimes painful:—but esteem is a lively, yet deliberate, approbation; has its foundation in good opinion, is increased by observation, and confirmed by every newly discovered perfection; it is the only sensation we mortals are capable of feeling justly, as it is free from all the prejudice and violence of passion, the heat of ambition, the narrow hopes and fears of self-love, and the solid anxiety of self-interest. Be it your business, your glory, to cultivate friendship upon this basis only, as it is the only one that can promise permanence; for the attachment of a day, give it what name you please, is neither more nor less than idle caprice.

You are now just entering into life; and have it as yet in your power to establish that kind of reputation that appears most eligible in your sight; but it is a work that must be ever effecting, from the impossibility of its ever being wholly accomplished;

complished ; one neglect, one drowsy interval, may unravel the labour of years ; and though, like Sisyphus, you may by indefatigable industry get the stone once to the top, yet will it roll back with the utmost impetuosity, unless you are perpetually upon your guard.

‘ I tremble for your future fate ; your open, unreserved, volatile disposition, will expose you to a thousand inconveniences from both sexes ; those who are practised in deceit, will be apt to consider even the amiable dictates of your heart as proceeding from the same unworthy source ; and the quickness of your sensibility, by exciting warm attachments and warm resentments, will be ever producing you unavailing repentance and mortification.

‘ Can you, for the sake of our past friendship, have patience to read this long lecture, that has no other end in view than your happiness and advantage ? and, with all humility, would caution you at this critical juncture (as your good genius) to beware.’

The courtship between Miss Pittborough and the colonel continues ; and though Miss Hutchens practises many little arts to thwart it, their intimacy ripens into a mutual passion. A dangerous fever into which Miss Pittborough falls, and from which she recovers, confirms the lovers affection for each other, but proves unable to cure her of her giddy, dissipated, turn ; which is so violent, that the colonel and Mrs. Hutchens concert a private scheme for bringing about the marriage, to which our heroine expresses no aversion. Her pride, however, is alarmed by the secret machinations of Miss Hutchens ; and when she discovers the colonel’s and her aunt’s design, she resents it as an insult upon her understanding.

Sir Matthew Sanxley, an old battered beau, possessed of a good estate, but in every respect the reverse of colonel Dingley, professes himself an admirer of Miss Pittborough ; and though she hates and detests him, yet from pride and caprice, she resolves to punish the colonel by giving her hand to Sir Matthew. They accordingly make an elopement, and drive down to Scotland ; but finding some qualms rising upon her during the journey, she casts many a longing look behind, in hopes of being pursued and rescued. Her expectations, however, prove vain, for they arrive at Edinburgh without any interruption, where the matrimonial noose is tied. Miss Hutchens, who had a sneaking kindness for the colonel, in the mean time, manages so artfully, that he comes to the knowledge of the elopement when it is too late. He instantly sets out for Edinburgh ; but, before his arrival there, he finds his mistress converted into lady Sanxley.

The horror she feels at this change of her situation, as well as her bitter reflections on her own conduct, are pathetically described. The colonel narrowly escapes shooting her husband; but though she loves the former as passionately as ever, she resolves to accommodate herself to the duties of a virtuous wife; and ashamed to appear again in the gay world, she persuades Sir Matthew to carry her to his old inhospitable seat in the West of England. Here he displays his true complexion of peevishness, jealousy, and ill-nature. During his absence lady Sanxsey strolls carelessly into the country in a post-chaise, which being accidentally overturned, the lady is delivered from danger by an adventurous knight, who cuts the braces, and who we need not tell the reader proves to be the colonel in *propriâ persona*. The lover carries her into an adjoining cottage, where their conversation is very tender and sentimental—A surgeon arrives, who falls in love with lady Sanxsey; and the interview, through his imprudence, reaches the ears of Sir Matthew, who puts the worst construction upon every circumstance. Lady Sanxsey is confined and maltreated; the colonel goes abroad with his regiment, but returns home, and by the help of a disguise getting admittance into her house, saves our heroine from being ravished by the surgeon. She falls sick, her life is despaired of, but Sir Matthew dies before her. Afterwards, with great difficulty, she recovers, and is persuaded to marry the colonel.

Such is the story of this virtuous novel, which chastity may read without a blush, and the most intelligent may peruse with improvement. We are sorry that the author, by confining herself to two volumes, has crowded too many incidents into the second towards the conclusion, in order to do poetical justice upon Miss Hutchens, who is sufficiently exposed and punished. However, we cannot sufficiently recommend the moral of this performance, which seems to be, That little passions, by being indulged, or rather played with, may become indocile and intractable; and not only swallow up all the rest, but destroy the most precious blessings of life.

VII. *The Life and Opinions of Tristram Shandy, Gentleman.* Vol. IX. 8vo. Pr. 2s. Becket.

OF all the comical devices contained in this volume, none is so diverting as that of printing blank leaves, two lined pages, and the flourish of a cudgel expressed in a long serpentine line.—I don't understand you, said my father.—Print the flourish of a cudgel.—Yes, please your honour, said Trim, and I'll shew you the very flourish.—Upon this the

corporal began to exercise his stick, which in one of his chief manœuvres came so near Dr. Slop's nose, that my father smiled, my mother chuckled, uncle Toby frowned, and the doctor ducked his head,—"Well but, says my father, how could he print blank pages?"—"Trim, cried my uncle Toby,—"Your honour!"—"Step home and bring the book."—"Trim was not half-way down stairs, when returning, Did not your honour lock it up with the map of Lisle which we brought back from the widow Wadman's?"—"Well remembered; Trim; take the key: I remember I committed such another mistake at the siege of Mons, when I forgot a demi-culverin which I locked up in a butter-firkin."—"My father stared at uncle Toby, but by this time Trim came back with the book. Pshaw or pish, said my father (we cannot be certain which) when opening it, it appeared to be as my uncle Toby said. See pages 69 and 70.

Uncle Toby's courtship of widow Wadman is the chief subject of this volume. The widow had an inkling of an ugly wound uncle Toby had got at a siege, in a very inconvenient place.

"Mrs. Bridget had pawn'd all the little stock of honour a poor chambermaid was worth in the world, that she would get to the bottom of the affair in ten days; and it was built upon one of the most concessible *pastulatum* in nature: namely, that whilst my uncle Toby was making love to her mistress, the corporal could find nothing better to do, than make love to her—"And I'll let him as much as he will," said Bridget, "to get it out of him."

"Friendship has two garments; an outer and an under one. Bridget was serving her mistress's interests in the one—and doing the thing which most pleased herself in the other; so had as many stakes depending upon my uncle Toby's wound, as the devil himself—"Mrs. Wadman had but one—and as it possibly might be her last (without discouraging Mrs. Bridget, or discrediting her talents) was determined to play her cards herself.

"She wanted not encouragement: a child might have look'd into his hand—there was such a plainness and simplicity in his playing out what trumps he had—with such an unmistrusting ignorance of the *ten-aces*—and so naked and defenceless did he sit upon the same sofa with widow Wadman, that a generous heart would have wept to have won the game of him.

"Let us drop the metaphor.—"

"It is natural for a perfect stranger who is going from London to Edinburgh, to enquire before he sets out, how many miles to York; which is about the half way—nor does any body wonder, if he goes on and asks about the corporation, &c.

"It

' It was just as natural for Mrs. Wadman, whose first husband was all his time afflicted with a sciatica, to wish to know how far from the hip to the groin; and how far she was likely to suffer more or less in her feelings, in the one case than in the other.

' She had accordingly read Drake's anatomy from one end to the other. She had peeped into Wharton upon the brain, and borrowed Graaf upon the bones and muscles; but could make nothing of it.

' She had reason'd likewise from her own powers——laid down theorems——drawn consequences, and come to no conclusion.

' To clear up all, she had twice asked doctor Slop, "if poor captain Shandy was ever likely to recover of his wound——?"

——He is recovered, doctor Slop would say——

' What! quite?

——Quite: madam——

' But what do you mean by a recovery? Mrs. Wadman would say.

' Doctor Slop was the worst man alive at definitions; and so Mrs. Wadman could get no knowledge: in short, there was no way to extract it, but from my uncle Toby himself.

' There is an accent of humanity in an enquiry of this kind which lulls suspicion to rest——and I am half persuaded the serpent got pretty near it, in his discourse with Eve; for the propensity in the sex to be deceived could not be so great, that she should have boldness to hold chat with the devil, without it——But there is an accent of humanity——how shall I describe it?——'tis an accent which covers the part with a garment, and gives the enquirer a right to be as particular with it, as your body-surgeon.

——Was it without remission?

——Was it more tolerable in bed?

——Could he lie on both sides alike with it?

——Was he able to mount a horse?

——Was motion bad for it? et cætera. were so tenderly spoke to, and so directed towards my uncle Toby's heart, that every item of them sunk ten times deeper into it than the evils themselves——but when Mrs. Wadman went round about by Namur to get at my uncle Toby's groin, and engaged him to attack the point of the advanced counterescarp, and *pêle môle* with the Dutch to take the counterguard of St. Roch sword in hand——and then with tender notes playing upon his ear, led him all bleeding by the hand out of the trench, wiping her eye as he was carried to his tent——Heaven! Earth! Sea!——all was lifted up——the springs of nature rose above her levels——an

angel of mercy sat besides him on the sofa——his heart glow'd with fire——and had he been worth a thousand, he had lost every heart of them to Mrs. Wadman.

“And whertabouts, dear Sir, quoth Mrs. Wadman, a little categorically, did you receive this sad blow?——In asking this question, Mrs. Wadman gave a slight glance towards the waistband of my uncle Toby's red plush breeches, expecting naturally, as the shortest reply to it, that my uncle Toby would lay his fore-finger upon the place.——It fell on other-
 wise——for my uncle Toby having got his wound before the gate of St. Nicolas, in one of the traverses of the trench, opposite to the salient angle of the demi-bastion of St. Roch; he would at any time stick a pin upon the identical spot of ground where he was standing when the stone struck him: this struck instantly upon my uncle Toby's consternation——and with it, struck his large map of the town and citadel of Namur and its environs, which he had purchased and pasted down upon a board by the corporal's aid, during his long illness——it had lain with other military lumber in the garret ever since, and accordingly the corporal was detached into the garret to fetch it.

“My uncle Toby measured off thirty toises, with Mrs. Wadman's scissars, from the returning angle before the gate of St. Nicolas; and with such a virgin modesty laid her finger upon the place, that the goddess of decency, if then in being——if not, 'twas her shade——shook her head, and with a finger wavering across her eyes——forbid her to explain the mistake.

“Unhappy Mrs. Wadman!——

“For nothing can make this chapter go off with spirit but an apostrophe to thee——but my heart tells me, that in such a crisis an apostrophe is but an insult in disguise, and ere I would offer one to a woman in distress——let the chapter go to the devil; provided any damn'd critic in keeping will be but at the trouble to take it with him.”

A critic would prove himself as extravagant as the author affects to be, should he pretend to give a character of this work, whose wit may be termed geherical. We wish, however, that it had been a little better accommodated to the ear of innocence, *argutus parvulus*; but, perhaps, of all the authors who have ekilled since the days of Rabelais, none can with more justice than Tristram put his arms a-kimbo, strut through his room, and say,

None but myself can be my parallel:

MONTHLY CATALOGUE.

Art. 8. *The Perplexities. A Comedy. As it is Performed at the Theatre Royal in Covent-Garden.* 8vo. Pr. 1s. 6d. Griffin.

THIS piece is nothing more than an alteration of one of the old plays in Dodsley's Collection, written by Sir Samuel Tuke, and called *The Adventures of Five Hours*. *The Adventures of Five Hours* is a translation from the Spanish of Calderon; and the plot, like the *intrigue* of other Spanish pieces, depends so much on escapes and pursuits, balconies, sedan-chairs, private keys, and back-doors, that comedy is converted into speaking pantomime. It was hardly worth while, therefore, to brush off the dust of antiquity from this piece, for the sake of a few noble sentiments, not sufficiently brilliant to atone for the extravagance of the *adventures* that occasion them: and we can only speak of the labours of the modern editor by applying to them the old French proverb, *Le jeu ne vaut pas la chandelle*; "The play is not worth the candle."

9. *The Fairy Padour. As it is performed at the Theatre-Royal in Covent Garden.* 8vo. Pr. 1s. Griffin.

A puerile imitation of the *Midsummer Night's Dream* of Shakespeare, and intended as a compliment to his royal highness the prince of Wales, the first time of his appearance at the theatre.

10. *Love in the City. A Comic Opera. As it is performed at the Theatre-Royal in Covent-Garden. Written by the Author of Love in a Village.* 8vo. Pr. 1s. 6d. Griffin.

The city has long been the favourite scene of comedy. Shakespeare has inspired us with a kind of veneration for the very name of *Eastcheap*, and Ben Jonson has immortalized *Moor-fields* and *Coleman-street*. Our present musical dramatist has, however, wooed the coy muses with most success by making *Love in a Village*. With his innocent *Maid of the Mill* he was successful: but in *the City*, like true town coquettes, they have jilted him. We would advise him, therefore, to follow the example of Sir Francis Wronghead; and having made an unsuccessful journey to London, to take a journey into the country again.

11. *The Contriv'd Wife. A Comedy of two Acts. As it is performed at the Theatre in Smock-Alley, Dublin.* 8vo. Pr. 1s. Williams.

Mrs. Fretfull, after marrying a man who loves, but at the same time is jealous of her, is followed to Dublin by Vainlove,

a coxcomb whom she despises, and who had endeavoured to debauch her previous to her marriage. Vainlove finds means to get into her house, where he is discovered by the blunders of Terry, an Irish servant, who enters with the watch and constable: these alarm Fretfull, who is not able, however, to prevent Vainlove's escaping over the garden-wall. Being pursued, he creeps into a hog'shead, where he is sluiced by a water-woman, and taken prisoner by the constable. Mrs. Fretfull and her maid Katty deny that he is the same person who had broke into their house, and who had ungenerously sworn, that if Mrs. Fretfull alarmed the family, he would swear he came there by her appointment. Mrs. Fretfull has her reasons for contributing to Vainlove's deliverance; and he is accordingly discharged by the constable. Thus ends the first act.

In the second act we find Fretfull, upon recollecting circumstances, grown almost horn-mad; but his wife resolves to disabuse him by taking a singular revenge upon Vainlove. Through Katty's management a fresh assignation is made, and Vainlove agrees to pay another private visit to Mrs. Fretfull. On his arrival at the outside of her house, he is persuaded to trust himself to a rope which depends from a crane fixed in the upper story; and when he mounts a little way, Katty pretends she can neither draw him up nor let him down; and thus he is left ridiculously suspended in the air, while the servants labour him with their sticks. This contrivance of Mrs. Fretfull cures her husband of his jealousy, and she becomes as happy as she was before miserable.

Such, with the usual humours of blundering Irish servants, is the plan of this drama, which is entirely adapted to the upper galleries. We shall therefore dismiss it with observing, that Mrs. Fretfull is a good kind of woman, and, considering her circumstances, behaves very prudently.

12. *The She-Gallant: or, Square Toes Outwitted. A New Comedy of two Acts. As now performing, with great Applause, at the Theatre in Smock Alley, Dublin. 8vo. Price 1s. Lowndes.*

This is a very silly performance, made up of common-place incidents equally improbable as uninteresting. Emily, a beautiful young lady, is beloved by Delamour, who, on his return from Paris, is told by her brother that her father had promised her in marriage to Sir Geoffry Ginkle, a gouty, unamiable old knight, who offered to take her without any fortune. Florimel, another young lady, and friend to Emily, undertakes her deliverance, by getting herself introduced into Emily's apartment in a well-known suit of her brother's cloaths. Mean
time

time she takes care that the old knight should receive intelligence of the appointment, which is to be in the night-time; upon which Sir Geofry disguises himself as a watchman, and fees the supposed lover step into Emily's apartment, tho' not before he drops a paper, which the knight takes up, and which proves to be an invitation supposed to be sent to Delamour by Emily. Sir Geofry, upon this, visits Emily's father, Sir Anthony Woodville, and breaks off the match. The two old gentlemen, however, very prudently agree to conceal Emily's shame, and Sir Anthony offers her with a portion, double of what he intended to Delamour in marriage, who accepts her with raptures. Florimel is married at the same time to young Woodville; and all parties are made happy. The under character of the blundering Irish servant is nearly the same in this as in the last play, and seems to be a never-failing source of humour upon the Irish theatre.

13. *A Poem on Winter, being a Versification of Mr. Hervey's Winter-Piece: with Part of his Contemplations on the Night. To which is added a Poem addressed to Mr. Sutton, on Inoculation. By T. Baker. The second Edition, with large Additions and Alterations. 4to. Pr. 1s. Hawes.*

This writer is one of those geniuses, who in the treatise of *the Bathos* are compared to "flying fishes, that now and then rise upon their fins, and fly out of the profund; but their wings are soon dry, and they drop down to the bottom."

The description of a storm.

Thick vapours gather;—clouds involve the day,
And sadd'ning glooms expel each shining ray.
Hark! how the doubling storm, the flying floods
Whiz in the air, and rattle thro' the woods.
See! the vast sluices of the sky are rent,
Down rush the rains from th' op'ning firmament!
The low-hung clouds in rapid torrents pour,
From bursting skies their congregated store;
On shelving roofs the rattling waters bound,
And rushing streams from lofty spouts rebound.
Down channel'd pavements foaming currents meet,
And muddy shallows whelm the village street,
Th' industrious plowman dripping like the eaves,
Reluctant, vex'd his half-till'd acre leaves.
The feather'd poultry of the storm afraid,
Crowd into shelter, shiv'ring and dismay'd.
Silent, the wand'ring tenants of the grove,
Fold up their pinions; none attempt to rove.

Joyless

Joyleſs the *beaſts* all ſhake their dripping hides.
Roads ſwim, and ſwelling brooks encreaſe the tides.
Rivers that deſtin'd banks could long reſtrain,
 Now burſt their bounds and ruſh into the plain,
 With rage impetuous ſpreading wide and far,
 Stopping the trav'ler and his rattling car;
 New currents join; the ſoaming ſtream invades,
 And with a ſoaking deluge drowns the meads.'

This deſcription is corrupted and debaſed by vulgar images, and rendered contemptible and ridiculous by an affected appearance of pomp and grandeur.

The following lines are tolerably harmonious and poetical.

' The ſober eve ſhuts up the ſhort-liv'd day,
 And heav'n's blue arches ſhine in bright array.
 Pendent in glory, ſee the moon ariſe,
 And tinge with ſilver rays the azure ſkies;
 High-thron'd in majeſty, the radiant queen,
 All grand, yet ſully'd at firſt riſe is ſeen;
 But ſee, ſhe brightens, as ſhe climbs on high,
 And reigns fair empreſs of the ſpangled ſky;
 Around her throne, the ſtars unnumbered ſhine,
 And ſilent ſing, their maker is divine.'

The author in this paſſage ſeems to have had Homer's celebrated night-piece in his view; and it muſt be allowed, that with a little correction, and ſome additional touches, it would be no bad imitation of the ſame beautiful deſcription in Mr. Pope's tranſlation of the *Iliad*.

In ſeveral parts of this poem the author attempts to riſe above mediocrity; but he frequently ſinks into the loweſt degree of the bathos. What can be more deſpicable than the following couplet?

' That with the *Psalmiſt* I'll with joy rehearſe,
 From *psalm* the fifty-fiſt, and ſeventh verſe.'

Or this?

' Our paths conceal'd by driven ſnows ſo deep,
 That in our houſes we're obliged to keep.'

Theſe lines remind us of the following burleſque upon thoſe writers who affect to be ſublime, while they are grovelling in the other extreme:

" The princeſs ſtept by chance into the mire,
 And dries her ſtockings by the kitchen fire."

Mr. Baker does not ſeem ſo much to want abilities, as judgment; which, poſſibly, time and experience may improve.

14. *Providence. Book II. Written in 1764 and 1765. By the Rev. Joseph Wils. 2vo. Pr. 1s. Bladon.*

The author gives the following account of his performance. 'The thesis of this poem is, that God constituted the world and governs it according to moral law, ordaining virtue to be the basis of happiness. In the first book [which was published in 1766] this thesis is metaphysically proved. (As also the fall of man) 1. From our best notions of God, and of Being in general. 2. From the nature of man in particular.—In the second book this thesis is fairly elucidated from the history and great doctrines of holy scriptures, which last are briefly, but clearly and rationally explained. The third book exhibits a summary of the whole, and expatiates on the persuasive arguments of death and judgment, in a more poetical manner, than the design of the foregoing books would admit of.

'The author thinks, that he can safely promise the learned and curious, something new and worthy of their attention; that the serious and the infidel will assuredly find in the second and third books, the most important truths explained and enforced in the clearest and strongest manner.'

In this advertisement to the public the author promises the learned and curious reader something new and worthy of his attention. What it is we have not been able to discover; and we can only wish that others may peruse this tedious composition with more success.

15. *The Impartialist. A Poem. By T. Underwood, Author of the Snarlers. 4to. Pr. 1s. 6d. Webley.*

The *Impartialist*, after wishing for the abilities of Churchill, proceeds in this menacing style:

'By his example, with impartial pen,
I'll strive to mend,—or last such vicious men,
Who to their country are a foul disgrace,
On in,—or out,—with pension, or with place,
I value not—all—all's the same to me,
I mind a titl'd knave no more than he...
Curse to dependence on the seeming great,
My soul disdains such slavish, abject state,
I cannot—will not let abuse and wrong,
E'en from a lord unnotic'd pass along.

The petulance and the poetry of this writer conspire to verify this proverbial remark:

"*Dat Deus immittit cornua curta bovi.*"

16. *The Poet's Manual. A Satire.* By John Robinson. 4to.
Pr. 1s. Noble.

This performance is superior to many late productions of the same species. The versification is properly adapted to the subject, and the advice which the author suggests, is worth the attention of every young, petulant, and adventurous poet. His design is—

‘ To teach the doubting bard to chuse
The safest subject to indulge his muse.’

The satirist, he observes, gains nothing but malevolence and contempt by his productions.

‘ If then a youth, seduced by love of fame,
Will barter wealthy views to gain a name,
Thro’ fairy scenes of verse howe’er he stray,
Oh, let him shun where satire leads the way,
And if resolv’d his tender wings to try
In long excursions, choose a summer sky.’

This gentleman is the author of *Preferment*, a satire, published in 1765, and the *History of Charles Chance and Miss Clara Vellum*.

17. *Il-Latte. An Elegy.* 4to. Pr. 1s. Doddsley.

In this age and nation, in which politeness, delicacy, and good-breeding, are affected by people of every station, when a lady becomes a mother, the infant is instantly banished from her apartment, and consigned to the care of an unaffectionate and unfeeling nurse. This expulsion of the puling little wretch from the mother’s milk (*il latte*) is the subject of this elegy, which is written in an easy, tender, and pathetic strain; and calculated to dissuade the daughters of the great, who are the conductresses of fashion, from this barbarous custom.

‘ Say why, illustrious daughters of the great,
Lives not the nursling at your tender breast?
By you protected in his frail estate?
By you attended, and by you caress’d?
To foreign hands, alas! can you resign
The parent’s task, the mother’s pleasing care?
To foreign hands the smiling babe consign?
While Nature starts, and Hymen sheds a tear.
When ’mid the polish’d circle ye rejoice,
Or roving join fantastic Pleasure’s train,
Unheard perchance the nursling lifts his voice,
His tears unnotic’d, and unsooth’d his pain.

Ah!

Ah ! what avails the coral crown'd with gold ?
 In heedless infancy the title vain ?
 The colours gay the puffed scarfs unfold !
 The splendid nurs'ry, and th' attendant train ?
 Far better hadst thou first beheld the light,
 Beneath the rafter of some roof obscure ;
 There in a mother's eye to read delight,
 And in her cradling arm repose secure. —

The public is obliged to this author for An Elegy written among the Ruins of an Abbey, the Nun, and other little pieces.

18. *Imitations of the Eighteenth Epistle of the first Book, and of the Eighth Ode of the fourth Book of Horace. By the Author of the Eulogy of Frederic King of Prussia. 8vo. Pr. 11. Wilkie.*

These are some of the best imitations of Horace, which we have seen since the days of Mr. Pope.

19. *The Rehearsal: or, Thespian Scourge. Being a Critical Enquiry into the Merit of a Poem, intituled, Thespis. With some Candid Remarks on the Modesty, Good-Nature, and Impartiality of that Piece. Written in Hudibrastic Verse. By John Brownsmith. 4to. Pr. 1s. 6d. Williams.*

Mr. Brownsmith, who seems to be a good-natured author, writes in Hudibrastic verse, and is destitute neither of sense nor humour, very humanely offers his poetical plasters to cure the wounds which have been inflicted by the author of Thespis.

20. *The Convent; or, the History of Julia. 2 Vols. 12mo. Pr. 6s. Lowndes.*

There is such a similitude in all the modern romances, that to give the fable of one is in fact relating the story of half a dozen. The same characters, the same sentiments, the same incidents, present themselves almost on every side. Love, all-powerful love, is the great ground-work of this piece : but here are two marriages instead of only one—the lover gets a wife, and his mistress a husband, who are dispatched in time, before they come together : as usual her enamourato is imposed upon to believe her false by her rival, who obtains his hand, in a fit of revenge, by the imposition. Not contented with this success, the marchioness de Sevigne has Julia secured in a convent, from whence she is again betrayed by treachery, and forcibly married to a duke, who is presently enamoured with his wife's sister. The marchioness dies of grief and remorse, and his grace is killed

in a duel with the lover of his mistress. After this, it were almost needless to say that the marquis and Julia are very happy, and all that.

We are much inclined to believe, from some topographical descriptions, and the very many gallicisms which obtrude in this production, that it is a close imitation, if not a literal translation, from a French novel.

21. *The Nunnery; or, the History of Miss Sophia Howard.* 2 Vols. 12mo. Pr. 6s. Noble.

Two volumes more of love, distress, and marriage!—Take the out-lines, gentle reader.—Miss Sophia Howard is the daughter of a Roman catholic gentleman; and *starting* a woman grown, completely qualified for the connubial knot, a lover presents himself under the name of Mr. Vernon, who is also of the Romish persuasion, but of good fortune. This match is approved by her father, her mother-in-law, and aunt: but Miss cannot be persuaded into it, having conceived a strong passion for Mr. Lindsey. Upon her refusing Mr. Vernon's hand, and a discovery being made of her correspondence with Lindsey, she is confined to her chamber, and soon after conducted by her aunt to a convent in France. Mr. Lindsey follows and carries her off—but an unlucky rencounter upon the road renders their scheme abortive. 'Mr. Vernon meets them at an inn; the rivals fight, and both are wounded. Miss's aunt being present, she is re-conducted by her to the nunnery. After some time has elapsed, another plan is formed for restoring her liberty: Baron Rochefort, who professes great friendship for Miss Howard and Mr. Lindsey, is an auxiliary in its execution—but he, alas! proves to be a rival, and by anticipating her intended escape, carries her off to his own country-seat, where he declares his passion, and strongly importunes her to consent to his happiness. She treats him with the contempt he deserves, and by bribing the female-guard set over her, makes her escape to Paris; where she has the mortification to find that her dear Lindsey has been imposed upon, by a fictitious letter supposed to be written by her, to believe her perfidious. However, an *eclaircissement* and reconciliation takes place, and at length they are married, but not till he has acquired the title of Sir Edward Lindsey, by the death of his brother, and thereby renders her a lady.

22. *A Letter to the Proprietors of East India Stock, from Mr. Henry Vansittart, occasioned by a late Anonymous Pamphlet, and by the East-India Observer, No. VI. 8vo. Pr. 2s. Newbery.*

The epithet of *princes* applied by Scripture to merchants can be no longer considered as an Eastern hyperbole, since the proprietors and directors of the English East-India company are more than princes, and may be said to have bound *kings* in fetters of iron. Mr. Vansittart, after occupying an exalted station some years, returns to his native land, where, for what reason we know not, he is coldly received by his masters, we mean the masters of him who was the master of a great prince.

This letter is intended to vindicate the governor's conduct from what he thinks an unfair attack made upon it by an East-India director. He here displays the low state of the company's affairs upon his arrival at Bengal; a subject we have frequently discussed in our Review. He vindicates the necessity of the connections formed by the select committee at Bengal with Meer Cossim, by which the company gained one million two hundred and fifty thousand pounds, though even that sum could not preserve their affairs from sinking. Mr. V. is not very favourable to the convention which had been concluded with Meer Jaffier when he was raised to the nabobship. He explains the reasons of the part he took in dethroning that prince, which he thinks was the only measure that could have saved the company's affairs from ruin; and he corroborates his arguments by his antagonist Mr. Scrafton's own words, in his Sketch of the History of Bengal, from the year 1739 to 1756.

In the course of this pamphlet it appears very evident, that if lord Clive and his friends were imposed upon in the idea they conceived of Meer Jaffier, Mr. V. was equally mistaken with regard to Meer Cossim, Meer Jaffier's successor. The truth is, Meer Cossim considered himself as no better than the first slave of the company's servants, who traded in salt, betel-nut, tobacco, and other articles of inland consumption, without paying any duties. We are afraid this was not all the poor nabob suffered, and that those high and mighty servants of the company thought they had a right to exempt the nabob's own subjects from paying duties likewise. At last, as an article of great indulgence, the company allowed the nabob two and a half *per cent.* on salt. This allowance was insufficient to enable the nabob to fulfil his engagements with the company. My opinion (says Mr. V.) of the inland trade, from the beginning, was this; that the firmaun gave us no sort of right to it;

and I agree with the director, that it is absurd to suppose it ever could be intended. In foreign trade, the firmāun grants us an exemption from duties; in inland trade it leaves us upon a footing with the natives of the country. Paying such duties as were established by the nabob, and taking his duffuck or pass, the English might trade in it, equally with his own subjects.

Such orders from the company, upon this subject, as were in being, at the time of my arrival, did not contradict this opinion, nor give me the least authority to take away from the subjects a benefit, which they had enjoyed in the time of both my predecessors, lord Clive and Mr. Holwell. I looked upon it, as a matter, already determined, by long prescription, that whatever inhabitant of Calcutta, company's servant, or other, had paid the nabob's duties at Hoogly, upon his producing the receipt and the pass, from the proper office there, had a right to go on with his trade.

Large purchases of salt were made in the company's lands, as well in the districts of Calcutta, as in those of Burdwan and Midnapore; upon this also the nabob's duties were paid at Hoogly, because it was an inland trade, wherein I thought we could claim no preference, over the people of the country.

This was the distinction I always understood, and explained myself upon, very fully on many occasions, particularly in my letter from Mongheer, of the 15th of December 1762. Minute in consultation of the 1st of February 1763, further minute 15th of February 1763, further minute 1st of March 1763. In my dissent from that article of Mr. Amyatt's instructions, which required him to insist upon Meer Cossim's admitting an unlimited right of trading custom-free; and finally, in my dissent from that article in the subsequent treaty with Meer Jaffer.

But paying the nabob's duties, and trading under his passport, I did not conceive this practice to be any infringement of the company's orders. The most recent instructions I could find, were in a letter of the year 1748; the terms of which, as well as I remember, were far from being conclusive any farther, than that it was a trade not to be carried on as a firmāun privilege, exempt from customs to the country government.

I searched carefully for later, and more particular orders, but could find none, and knowing that the trade had been openly carried on, by numbers, ever since the appointment of Meer Jaffer, with which the company could not be unacquainted, I regarded it as a right established by custom and prescription. I had no conception, that some should be permitted to follow it, and others be restrained, and therefore I prohibited no company's servant, nor other inhabitant from this trade; and

I traded

I traded in it, equally myself, nor at this day can I see any reason, why the servants of the company should be restrained from dealing in this trade, upon a footing of equality with the people of the country. Had I thought otherwise, and wished to put a stop to the trade, it would have been utterly out of my power. No example nor orders of mine could have prevailed, where we have seen that the council were unanimous (only one gentleman excepted) in declaring a full right to this trade, free, as derived to us from the firman.

I am aware, that it will be said, the duties we paid to the nabob were by no means equal to what was paid by the people of the country: this is undoubtedly true, but I knew not what the people of the country paid, till I went up to Mongheer, two years after my arrival in Bengal. The duty we paid at Hoogly was two and a half *per cent.* on the price fixed in the nabob's pass, which price being always considerably above the real cost, brought it to about four and a half sicca rupees *per* 100 maunds of salt, as rated in consultation 1st. of March 1762. This was the duty that had been required by the nabob's officers, from the first beginning of this trade, in the year 1758: receiving this duty they gave the pass, and no objection was made as to the rate of duty, till the year 1762. Complaints were made at different times, that the gentlemen at some of the factories would pay no duties, and that their agents or gomastahs were guilty of oppressions, which I endeavoured as much as I could to redress; but as to the rate of duties, I was not sensible of any necessity for an alteration, till the time before-mentioned.

The complaints of the country merchants to Meer Cossim, of the advantage we had over them, in this trade, were strongly urged by Meer Cossim to me, upon my arrival at Mongheer, in December 1762; and as it was my wish to establish an universal equality in a trade, which consisted chiefly in the necessities of life, I readily agreed in the duty, which he proposed of nine *per cent.* and which was the same the Mussulmen merchants paid.

Enquiring afterwards, in my way down the river, from the agents, which I met upon their passage up, with several fleets of boats belonging to the country merchants, I found the duties demanded from them at several places, amounted to above 25 rupees *per* 100 maunds, which, reckoning the salt at 80 rupees *per* 100 maunds, would be 20 *per cent.* upon the cost. Regarding this as an imposition and extortion of the collectors, or of the zemindars of the districts, bordering upon the river, (since the nabob himself had computed the duties only at 9 *per cent.*) I represented the case to him, and recommended to him

to free the merchants in general from such a variety of demands by receiving from them, as from us, a reasonable rate of customs, in one place only.

But in these my endeavours, to establish a general equality, in this trade, I was assisted by only one of the council, Mr. Hastings; the rest of the gentlemen opposed it violently, insisting, that by the firman we had a right to deal in this trade custom-free, as well as in the foreign trade; and accordingly Mr. Amyatt, upon his deputation to Meer Cossim, was positively enjoined in his instructions to claim this right, and then to tell the nabob he should be allowed two and a half *per cent.* upon salt as an indulgence; in exact conformity to the plan proposed by Major Carnac, in his minute of the 1st. of March.

Thus founded, I say it was the abuse of this trade, the claiming it as a firman privilege, duty-free, that was "one of the real causes of the war;" for I must agree with the director, that "to insist upon carrying on the inland trade, paying two and a quarter *per cent.* was the same in effect as insisting upon the subah's consent to the ruin of himself and all his subjects," especially when it is considered that this was to be on salt only, while the natives were to pay largely on all articles.

I have mentioned what orders of the company, in relation to this trade, existed in Bengal at the time of my arrival, none more recent than 1748; and although it was well known to have come into frequent and continual practice, from the year 1758, no other orders were received on the subject, until those which the director mentions, dated the 8th of February 1764, and received in Bengal in August or September following. As I have no copy by me, and do not particularly recollect the terms of those orders, I shall suppose they were such as the director states them, and enjoined positively, that a stop should be put to the inland trade in salt; but these orders could not serve for our government, before we were possessed of them; and when they arrived, two or three very strong circumstances came under the consideration of the governor and the council, along with them, as being circumstances the directors were unacquainted with, when they wrote the order. These were, the war with Meer Cossim, his defeat and expulsion, and the appointment of Meer Jaffier, who in his treaty had consented expressly, that the English might trade free of customs, in all articles, excepting salt, upon which two and a half *per cent.* was to be paid at Hoogly.

About the same time that the company's before-mentioned order arrived, Meer Jaffier came to Calcutta, and having found great losses and inconveniencies from this article of the treaty, (from which it will be remembered, that Mr. Hastings and I dis-

diffented) the board had upon his representations agreed to take the subject of the inland trade into fresh consideration, and waving the right, which by this treaty they had acquired, to establish such limitations and restrictions, in concert with the nabob, as that it should neither be oppressive to the natives, nor hurtful to the nabob's revenue.

Such a plan was actually completed, some time in the month of October, and the director has no doubt read it upon the face of the consultations. All the distant branches of this trade were cut off to prevent the oppressions which were committed by the agents and gomastahs, in those places, where no authority of the company was present to restrain them. All Europeans were forbid to go up the country; and, in short, such regulations were made as promised all the wished for good effects.

But just as we were issuing the orders, to enforce these regulations, the ship Success arrived (the 27th of October 1764, or thereabouts) with a letter from the court of directors, dated in May, in which we were told that lord Clive, and the select committee, would have powers to regulate the inland trade.

Mr. V. next labours to clear himself from all suspicion of a wilful and interested breach of the company's orders, and is very severe upon the proceedings of the select committee. He reproaches them with having established a monopoly, in my opinion (says he) of the most injurious nature. I have my information from an advertisement, which, as it was affixed by way of proclamation, in all the public places of the settlement, is, I suppose, in the hands of every body; but I will just recite the preamble, as a proof of what I have alleged.

Calcutta, 12 August, 1765.

ADVERTISEMENT.

"The honourable the court of directors, having thought proper to send out particular orders for limiting the inland trade in the articles of salt, betel-nut, and tobacco, the same is now to be carried on, in conformity to those orders, by a public society of proprietors, to be formed for that purpose, and an exclusive right to the trade of those articles will be vested in this society, by an authority derived from the company, and from the nabob; all manner of persons, dependent on the honourable company's government, are hereby strictly prohibited from dealing, in any respect, directly or indirectly, in the articles of salt, betel-nut, or tobacco, from the date hereof; that is to say, that they shall not enter into any new engagements, un-

left as contractors, either for the purchase or sale of the articles with the society of trade."

Mr. V. considers the present nabob as a mere tool of the company; for he actually issued orders to all the zemindars of the country to attend at Calcutta, and enter into bond to trade in salt only with the committee. Our author, from what we think a very candid state of facts, explains the necessity of augmenting the military force during his administration in Bengal. He thinks that the service performed by colonel Monro, in gaining the battle of Buxar to the company, was greater than the advantage they received from the battle of Plassey by lord Clive; and indeed we incline to the same opinion, as also that it was owing to the victory at Buxar that the company is now in possession of all it holds in Bengal. He next proceeds to a point of law; Whether, when Jaffier Ali Khan regained the nabobship, and promised to make up the losses sustained by the tyranny and oppression of Cossim Aly Khan in their trade in the country, the sufferers are not intitled to be indemnified according to the prices of the goods at the places where they were lost? Mr. V. has given us the opinion of two eminent lawyers on this case, which concur with his own, That the sufferers are entitled only to prime cost, charges of merchandize, and ten per cent. interest.

We must decline entering farther into this controversy, because in many parts it becomes personal. The pamphlet, upon the whole, is written with a great air of candour; and it is to be hoped, that from these bickerings amongst the principals, the public will be enabled, at least, to form true ideas of the virtue and disinterestedness of this opulent company and its servants.

23. *Observations on Mr. Vansittart's Narrative.* By Luke Scrafton, Esq; 8vo. Pr. 1s. Kearsly.

From these Observations we perceive that several sparring blows have already passed between their author and Mr. V. Mr. Scrafton vindicates himself from being the writer of a paper called the Observer, which Mr. V. complained of. In the pamphlet before us Mr. Scrafton goes as far back as the battle of Plassey, and seems to think that throughout the whole of Mr. Holwell's government in Bengal, the design of deposing Meer Jaffier might be traced; a charge which, if it can deserve that name, we think Mr. Scrafton has fully and fairly proved. Our author has inserted a copy of the memorial delivered by Mr. Holwell (whom he treats with some severity) to Mr. V. when the former resigned his government, together with his own remarks,

marks, which throw great light on the transactions of that country. He has restored to life several men, women and children, who were represented by Messrs H. and V. as having been murdered by Meer Jaffer and his son; and censures the manner of deposing that prince. His Observations conclude as follows:

‘ The restoring Jaffer Ally Cawn to the subahship was the necessary consequence of the war against Cossim Ally Cawn, and the conditions on which he was to be restored were, besides the confirmation of former treaties,

‘ That he should maintain twelve thousand horse and twelve thousand foot, which number should not be exceeded without the consent of the company, that he should permit a constant resident at his court, on behalf of the company.

‘ That the orders issued by Cossim Ally Cawn, declaring all trade exempt from customs for two years, should be reversed, and the English permitted to trade free of duty on all commodities except salt, which should pay two and a half per cent.

‘ Thirty laacks of rupees to be paid to the company, to defray their losses and expences in the war.

‘ All private persons, inhabitants of Calcutta, to be reimbursed such losses as they should prove before the governor and council; besides this public treaty, there were the following separate articles, which are not entered on the records.

‘ That twenty-five laacks should be paid to the army for their services, and half that sum to the navy.

‘ The war was carried on with such success against Cossim Ally, that he was soon driven out of his dominions, and implored the protection of Sujah Dowla, the subah of the next province; who, on hearing Cossim Ally had entered his dominions with a considerable force, which still remained attached to him, thought it proper to move towards the Bengal frontier; when having made Cossim Ally dismiss his troops, and probably having taken a considerable share of his treasures, he then solemnly took him under his protection.

‘ It does not appear Sujah Dowla had at this time any intention of invading the Bengal provinces, but our success against Cossim Ally was followed by a mutiny among our troops, at the instigation of some French men in our service; a battalion of sipoys, and about two hundred Europeans (mostly foreigners) marched off to the enemy, with their arms, colours, and two field-pieces, and the rest were with difficulty restrained from following them.

‘ Flattered by these circumstances of our distress, Sujah Dowla seemed to assure himself of an easy conquest of the three provinces, which he immediately invaded. General Carnac,

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who at this time commanded our army, wisely declined hazarding an action : as the mutinous spirit in the army was not yet reduced, he stood on the defensive, and always repulsed the enemy, and covered Patna, till the rains put an end to all operations. General Carnac being soon after dismissed from the service by orders from England, the command devolved on major Munro, who, by a well-timed severity, reduced the army to obedience; took the field, and gain'd the important battle of Buxar.

Affairs in Calcutta were pushed with as much vigour as in the field; Mir Jaffir was extremely pressed for payment of the several demands on him. The expence of the army was enormous, for we did not now fight our battles with a handful of men as at Plassy in 1757. The military establishment had been annually encreasing ever since lord Clive left the country, and now consisted of eighteen thousand horse and foot, the expence of which soon swallowed up the thirty laacks paid by Meer Jaffir; as also the further sum of five laacks per month, which Mir Jaffir had agreed to pay while the war lasted; and the company were sinking from forty to fifty thousand pounds every month of their capital: besides the maintaining the war at this immense expence, Meer Jaffir was closely pressed for the vast sums to be paid on private accounts.

The article of the treaty stipulating an indemnification for private losses, proved a source of the most dishonourable oppression. Meer Jaffir was first assured the losses would not amount to more than ten laacks, on the faith of which he consented to make them good; he was soon after told it would be twenty, then thirty, then forty, and was finally fixed at fifty-three laacks, or seven hundred thousand pounds, of which seven-eighths was for losses sustained (or said to be sustained) in an illicit monopoly of the necessaries of life, carried on against the orders of the company, and to the utter ruin of many thousands of the India merchants: That we may not lose the sight of the English conduct in this, I shall here bring this subject to a conclusion, by informing the reader, that the court of directors being justly alarmed at the fatal consequences they apprehended from this trade, had under date, the eighth of February 1764, most positively ordered their servants to put a total and effectual stop to the inland trade in salt. Mr. Vansittart and his council met to debate on this order, and came to a resolution to carry it on, paying two and a half per cent. Mr. Vansittart is pleased to urge, contradictory orders were then arrived, or soon expected. Mr. Vansittart mistakes both in dates and facts. Four months after the above order, the court of directors, conformable to an order of a general court, informed

informed their agents at Bengal, that lord Clive and the select committee would have powers to regulate the inland trade, meaning to regulate it so, that it should neither be oppressive to the natives nor hurtful to the nabob's revenue; but this letter was not received nor known of at that period of time when the above resolution was agreed to.

To return to the demands made upon Meer Jaffir. The twenty-five laacks, stipulated for the army, were nearly discharged, but all delicacy of conduct was laid aside, in the manner in which payment was obtained for the seven hundred thousand pounds for private losses, half of which was soon extorted from him, though the company were at that time sinking under the burthen of the war, and obliged to borrow great sums of money of their servants at eight per cent. interest; and even with that assistance could not carry on both their war and their investment, but sent their ships half loaded to Europe.

When advice was received of lord Clive's departure from England, the persecution of Meer Jaffir for payment of the several demands on him held pace with their fears of lord Clive's disapprobation of their conduct, and I make no doubt that the indignities he suffered hastened his death, by bringing on a bad state of health, which ended in a dropsy, of which he died two months after Mr. Vansittart left the country.

As we are no judges of the facts contained in this pamphlet, we can only say, that it is written with decency and good sense.

24. *An Address from John Zephaniah Holwell, Esq; to Luke Scrafton, Esq; in Reply to his Pamphlet, intitled, Observations on Mr. Vansittart's Narrative.* 8vo. Pr. 1s. Becket.

We cannot be so cruel as to flatter Mr. Holwell that Mr. Scrafton, or any other gentleman, needs to stand in awe of what he is pleased to call the just chastisement of his pen. When you sent me (says Mr. Scrafton to him in a letter published with this address) one of your Historical Events, I then wrote you, that I represented your Memorial as false, or misrepresented, in every instance; as also your Account of the revenues, which has been productive of much mischief to the company, and is so totally false, that besides the gross sum of eleven crore, being eight and a half crore more than the real fact; the items it is composed of are ridiculously false.—You rate the city of Dacca at two crore.—The whole province, city included, is but twenty-five laacks—the customs of the city, I dare say, do not pass 40,000 rupees. As you have thought fit to publish those things to the world, you must take the consequence of having gone on such
wrong

wrong informations." From this quotation it appears that Mr. Scrafton, who is a director, is offended at Mr. Holwell's estimates, and thinks it his duty to vindicate the conduct of lord Clive.

We have already disclaimed our passing any judgment on the facts contained in these publications, but we cannot omit transcribing the following very extraordinary passage. 'Let it in the first place be remembered, that howsoever happy in its consequences the defeat at Plassey proved to individual sufferers, the means by which it was obtained should rather be forgot, nor should you blazon that defeat with the semblance of a military act of prowess, which was solely owing to the treason and treachery of Roydulloh and Mhir Jaffier, two of Surajah Dowla's generals, the highest in office, as well as in the confidence of their master; thus betrayed, no glory would have been reflected on our arms, had the defeat been achieved with one fourth of the men then under lord Clive's command.'

Mr. Holwell's manner of judging the battle of Plassey reminds us of the observations of the French on the English conquests at Agincourt, Bleenheim, Ramillies, Minden, and other places; all which were acquired by some unforeseen accident, some secret treachery, or some slight inadvertency in the French generals, without a single grain of merit or courage on the side of the English. According to one of those refined politicians, it was not Alexander who gained the battle of Arbela, but an old woman, who happened to throw into the street a hob-nail, which stuck into the hoof of the Persian general's war-horse, and disabled him from charging the enemy. We shall conclude our review of this address in Mr. Scrafton's own words: that we 'should be sorry to disturb the author's tranquility, at his time of life, or to do any thing that may tend to deprive the world of his future reveries on the Banian * religion.'

25. *An Attempt to pay off the National Debt, by abolishing the East-India Company of Merchants; and all other Monopolies. With other Interesting Measures.* 8vo. Pr. 1s. Bladon.

We can discover no other sense or meaning in this pamphlet, except that, if the government of England would be so kind to itself and the nation, as to commit a most infamous breach of public faith, by destroying the charter of the East India company, the national debt might be paid. As to the execution of this proposal, it is below contempt.

* See vol. XX. p. 145, and vol. XXII. p. 340.

26. *An Address to the Public, concerning the Business between the Government and the East-India Company. Proving that the Government has no just Demand on the Company, either for Protection granted, or for territorial Acquisition.* 8vo. Pr. 6d. Williams.

This pamphlet is occasioned by two letters in the Gazetteer, said to be written by an Hibernian, who proposes that the company shall pay a million yearly, till the debt of the nation is paid. It contains very warm expostulations against the author of the preceding pamphlet, with much personal abuse against two admirals, and an honourable general. The whole is the work of some of those scribblers who every day write in the public papers on temporary subjects.

27. *A Review of the present State of the Nation, its Maladies and Means of Relief: humbly submitted to the Consideration of the Inhabitants of Great Britain. By a Well-wisher to his Country.* 8vo. Pr. 1s. 6d. Peat.

The author of this pamphlet is one of those temporary Lyncurgi, who very kindly sacrifice their literary ease to the drudgery of mending the state, instructing his majesty, and appointing or displacing his ministers. A certain lately created peer who is thought at present to preside at the British helm, is the object of our author's indignation. He disapproves of all his American measures, and abuses him for raising the price of beer to three half-pence farthing a pint. He censures the government for not ordering double crops to grow for the service of the good people of England; and advises the ministry to avail themselves of the East India company's revenues. He very generously provides for the two eldest princes of the blood royal out of the rents of the crown-lands, when farmed out for pasture fields; and concludes with many patriotic effusions of public spirit, in which we wish him success.

28. *A free Appeal to the People of Great-Britain, on the Conduct of the present Administration, since the Thirtieth of July, 1766.* 8vo. Pr. 1s. Almon.

This pamphlet contains bitter invectives against the present administration, and is written in favour of that which preceded the last. The right honourable personage supposed to be now at the helm of affairs is treated as the very mirror of despotism; or, in other words, as a great Turk, who will not suffer even a brother to be near his throne. His peerage is pronounced first to be an act of *felo. de se*, and afterwards a new specific for the gout. In short, the whole arrangements of the administration

are here dissected in a manner which we think unsafe to relate to the public.

29. *A Letter to G. G.* 8vo. Pr. 2s. Williams.

A contemptible insipid collection of abuse upon the right honourable person to whom it is addressed. It goes as far back as the time when the Considerations upon the German War were published, which he supposes that right honourable gentleman to have patronized. The author next attacks a pamphlet * of which he is conjectured to be the author, and then proceeds to other topics of common-place abuse and censure. We find nothing new or interesting in this publication, which is a farrago of hackneyed objections to the right honourable gentleman's administration.

30. *A Letter to the Right Hon. J. P. Speaker of the House of Commons in Ireland.* 8vo. 1s. Wilkie.

This is a very shrewd sensible letter. The writer, who has not treated the right honourable person to whom he addresses it with much politeness, lays hold of the report, that the present lord-lieutenant is to reside in Ireland; a scheme which he highly approves; and gives us a very lively, and, we are afraid, a very true picture of the evils resulting from the momentary desultory residence of former lieutenants. He then with great freedom contrasts the late state of Ireland with the auspicious change he expects from the new arrangements, and the personal character of the earl of B.

Tho' this letter is peculiarly calculated for the meridian of Ireland, yet it may be read with great satisfaction and improvement by the people of Great Britain.

31. *An Inquiry into the Management of the Poor, and our Policy respecting the Common People; with Reasons why they have not hitherto been attended with Success, and such Alterations offered to the Consideration of the Legislature, as may probably introduce a more general Spirit of Industry and Order, and greatly lessen the Publick Expence.* 8vo. Pr. 1s. 6d. White.

This performance is written by a well-meaning volunteer in the public's service, who imagines that if all the people of Great Britain were as well intentioned as himself, the poor might be relieved. As we are not disposed to throw the smallest obstacle in the way of any charitable proposal, we most heartily recom-

* Vide vol. xxii. p. 346.

mend the perusal of this pamphlet to the members of the two houses of parliament, to the church-wardens and overseers of the poor in every parish of the kingdom, and to all benevolent gentlemen who are willing and able to relieve the distresses of their neighbours.

32. *Some Observations on the Farmer's Three Letters to a Member of Parliament: And his Proposal for preventing future Scarcity. In which a real Instance is given of the Improvement of Land; and the Reasonableness of abolishing Tyth in Kind is fully considered. By a Country Gentleman.* 8vo. Pr. 6d. Almon.

We have already * given our opinion of the Three Letters above-mentioned. The pamphlet before us is written upon the same plan, and very possibly by the same hand.

33. *Uniting and monopolizing Farm, plainly proved disadvantageous to the Land-Owners, and highly prejudicial to the Public. By a Gentleman in the Country.* 8vo. Pr. 6d. Smith.

This writer has considered his subject, which we have already recommended to the public, with great accuracy and precision. We do not remember to have seen an answer professedly written against this author's scheme of dividing large farms, though some have thought † that the engrossing of farms is not so great an evil as has been represented. We shall not presume to add any thing to what we have already said on this topic, because it is now under the most serious consideration of the higher powers.

34. *Important Hints, towards an Amendment of the Royal Dock-Yards: Being Considerations on a late Pamphlet on the Oak-Timber. Wherein some Passages in that Book are farther explained and illustrated, with suitable Remarks thereon. By a Man of Kent.* 8vo. Pr. 1s. Wilkie.

This valuable pamphlet is a sequel to one we have || already recommended, as of the highest importance to the public of England. We are glad to understand that the subject has already engaged the attention of some of the chief officers of the navy, who are more immediately interested in remedying the abuses here complained of; and we wish them all imaginable success in their endeavours for that purpose.

35. *A Letter from a Gentleman to his Friend, concerning the Customs of giving and taking Vails.* 8vo. Pr. 6d. Doddsley.

The public has through many channels been apprized of the scandalous practice and disagreeable consequences of servants

* See Vol. XXII. p. 384. † See Vol. XXII. p. 386.

|| See Vol. XXI. p. 467.

taking vails and perquisites. All the arguments against this pernicious custom are collected in this pamphlet, which we hope will produce the desired effect.

36. *The celebrated satirical Lecture on Hearts. To which is added, a critical Dissertation on Noses.* 8vo. Pr. 1s. Kearnly.

These lectures cannot be censured; the author's intention is laudable, and his plan is executed with no inconsiderable degree of humour, which we suppose is heightened by the manner in which the lectures are delivered.

37. *A Discourse on the Importance of Anatomy, delivered in the Amphitheatre of Surgeons in London, on Wednesday the 21st of January, 1767.* By G. Arnaud, M. D. Quarto. Price 6d.

From this discourse we learn three things, viz. 1st. That anatomy is a science of great importance: 2dly. That doctor Arnaud writes very bad English: and, 3dly, That he had the honour to instruct 'Adelaide of Orleans, princess of the blood, as virtuous as great scholar in every science and art,' in the operations of surgery; and that she blooded herself with the greatest ease and safety, though very fat and difficult.

38. *A Treatise on the Stone, Gravel, and other Disorders arising from Obstructions of the Urinary Passages: giving some Account of the Success and Superior Efficacy of two new Medicines for the Cure of those Diseases. Illustrated with some particular Cases.* By J. Awlster, M. D. 8vo. Pr. 1s. Wilkie.

We venture to prophesy that the time is not far off, when quack medicines will sink into disrepute: mankind, we acknowledge, are in general very credulous; but they are not so exceedingly stupid as to be duped for ever. Those for whom *nostrums* are intended, may possibly not discover a trick so immediately as their betters, and consequently are liable to be longer imposed on; but give them time, and they will certainly find the truth at last. They may possibly at first be taken in by a *treatise* on such or such a disease, and believe, that the sole motive of the author was the good of mankind; but give them leisure for reflection, and they will infallibly discover the *treatise* to be in fact no other than a paper stock against a post, signifying that the author professes to cure a certain disease, better and cheaper than any body else; and as to the cases usually published upon these occasions, it requires very little sagacity to know, that for any thing the reader can discover to the contrary, they may be entirely the invention of the author.



THE CRITICAL REVIEW.

For the Month of *March*, 1767.

ARTICLE I.

The History of England from the Accession of James I to the Elevation of the House of Hanover. By Catharine Macaulay. Vol. III. 4to. Pr. 15s. Cadell. [Concluded.]

WE closed our last review of this work with the author's representation of Strafford's detestable management in Ireland. She proceeds to shew, that though the Irish committee were all papists, yet the English house of commons took a brotherly concern in the interest of that conquered country; and that by the friendship of those popular noblemen, Manchester, Essex, Warwick, Say, and others, the Irish obtained a favourable answer to almost all their demands, as well as advantages beyond their most sanguine hopes. This candour and moderation bears a glorious testimony to the patriots of that period, who thought the cause of freedom ought to be confined to no sect or religion; and our author intimates, that their real intention was to lay a firm establishment for an exalted system of liberty.

Sir William Parsons and Sir John Borlasse succeeded Strafford and his creature Wandesford, who died of fear and vexation, in the management of Irish affairs, and were united to the patriots in the English parliament. A spirited set of articles declarative of the Irish liberty passed that parliament, the perusal of which fills us with a very high idea of the abilities and good sense of their authors. They even reformed the university of Dublin, which had been contaminated by the practices of Strafford, and his chancellor, archbishop Laud. Mrs. Macaulay gives a very fine, and we believe a very just, description of the national blessings introduced by this free and equitable plan of government: 'But (says our author) this

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was but a short-lived calm, a fatal state of fond security, by which the working heads of ambitious priests were able to introduce more diabolical mischiefs than perverted religion, in the most depraved state of man, had ever yet effected.' We are then presented with the particulars of the plan for the massacre, in the execution of which, we are told, the conspirators were to be assisted by the courts of France and Spain. The barbarities which followed are thus described by our ingenious historian.

It is said, that one Roger More, of an indigent fortune, yet swollen with fanciful ideas of greatness derived from family descent, and Owen O'Neal, a colonel in the Spanish service, were the men who first formed a project to expel the English, and assert the independence of Ireland. The plan was proposed to lord Macguire and Sir Phelim O'Neal, two other dissolute adventurers, then to all the Irish chieftains, who readily embraced the proposal, on receiving intelligence, from one Toole O'Conley, a priest, that Owen O'Neal would be with them with his regiment of Irish Papists fifteen days after the rising. They were likewise assured by More, that the Irish of the pale, or the old English, being all of them Papists, would join their brethren; that the Irish officers in the Spanish service had promised assistance; the pope would supply money; cardinal Richelieu had given assurance of a powerful aid; and the Spanish ambassador had declared, that they should not fail of succours from Spain. It was resolved, that the castle of Dublin should be seized by Macguire, Macmahon, More, Plunket, Paul O'Neal, an active priest, and others; whilst, on the same day, the rest of the adventurers undertook to seize the castles and forts of the several provinces. On the twenty-second of October, the day preceding that assigned for the enterprise, the city of Dublin was full of conspirators. The lords justices had received some dark and general hints that schemes of importance were transacting among the Irish; but such was that apparent harmony and union of interest between the Protestant and Papist, that the intelligence was totally disregarded. One O'Conolly, an Irishman and a Protestant, was trusted with the secret; at almost the very period of its intended execution, he discovered it to the justices: the justices fled for safety to the castle, reinforced the guards, and gave the alarm to the town. Macguire and Macmahon were taken. The discovery of a general insurrection and massacre was extorted from these criminals, but too late to prevent the execution. Sir Phelim O'Neal, and the rest of the infernal gang, were barbarously punctual to the villainies they had promised to perform. The persons, houses, cattle, and goods of the English were seized;

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An universal massacre ensued; nor age, nor sex, nor infancy were spared; all conditions were involved in the general ruin. In vain did the unhappy victim appeal to the sacred ties of humanity, hospitality, family-connection, and all the tender obligations of social commerce; companions, friends, relations, not only denied protection, but dealt with their own hands the fatal blow. In vain did the pious son plead for his devoted parent; himself was doomed to suffer a more premature mortality. In vain did the tender mother attempt to soften the obdurate heart of the assassin, in behalf of her helpless children; she was reserved to behold them cruelly butchered, and then to undergo a like fate. The weeping wife, lamenting over the mangled carcase of her husband, experienced a death no less horrid than that which she deplored. This scene of blood received yet a deeper stain from the wanton exercise of more execrable cruelty than had ever yet occurred to the warm and fertile imagination of Eastern barbarians. Women, whose feeble minds received a yet stronger impression of religious frenzy, were more ferocious than the men; and children, excited by the example and exhortation of their parents, stained their innocent age with the blackest deeds of human butchery. The persons of the English were not the only victims to the general rage: their commodious houses and magnificent buildings were either consumed with fire, or laid level with the ground. Their cattle, though now part of the possession of their murderers, because they had belonged to abhorred heretics, were either killed outright, or covered with wounds, turned loose into the woods and deserts, there to abide a lingering painful end. This amazing unexpected scene of horror was yet heightened by the bitter revilings, imprecations, threats, and insults, which every where resounded in the ears of the astonished English. Their sighs, groans, shrieks, cries, and bitter lamentations, were answered with "Spare neither man, woman, nor child; the English are meat for dogs; there shall not be one drop of English blood left within the kingdom." Nor did there want the most barbarous insults and exultation, on beholding those expressions of agonizing pain which a variety of torments extorted. This was the scene which Ulster produced.

These are only the outlines of this horrid massacre, which our author has more particularly described in notes, and which, as she observes very justly, impress on the reader's imagination images of the most horrid kind. They are, in fact, such as we cannot read without being concerned for the writer who is obliged to relate them. Justice, however, requires us to quote the authorities brought by Mrs. Macaulay in support

of those horrid particulars, the chief of which are as follow: Milton's Eiconoclastes—The Siege of Drogheda in Ireland—Appendix to the Siege of Drogheda—Report of the Examinations taken before the Commissioners appointed by the King's Authority—Remonstrance from Ireland—Borlasse—Temple—Cart's Life of Ormond. According to our author, the parliament of England omitted nothing which could re-establish the public tranquillity in Ireland; and we are strongly inclined to believe, from some circumstances mentioned by Mrs. Macaulay, that the queen and the violent party about her person were by no means displeased that the Irish rebels made the opposition which the king met with in the English parliament, their chief motive for the insurrection. Perhaps, when all the arguments adduced by our author have their full weight, they will amount to a proof that the plan of the massacre was transmitted from Whitehall to Ireland. We shall not, however, anticipate our reader's judgment in a point so confessedly delicate. Our historian concludes the observations and arguments he has formed upon this subject in the following very candid manner:

'It must be owned that the question, Whether Charles was or was not guilty of granting a commission to the rebels to rise, is involved in great doubts and difficulties. This parliament, the most august assembly that history can boast, in their vote for no more addressees (in which, for the manifold crimes Charles had committed against his people, they absolve them from any farther allegiance) gives it clearly against him. Milton, an author of the most respectable character, both in regard to judgment and integrity, is of the same opinion; as is also the author of the *Mystery of Iniquity*, a sensible and ingenious tract, published in the year 1643; with other writers of note and reputation! On the other side, many authors of judgment and candor, on various grounds, exculpate him from this accusation. The author of this history leaves it entirely to the candor of the reader, without presuming to give any judgment on so tender and difficult a point.'

Mrs. Macaulay represents the loyal reception which the king met on his return from Scotland, as having intoxicated his senses. He dismissed the guard which the parliament had appointed for their own security; he deprived Sir William Balfour of his lieutenantancy of the Tower; and took the seals from Sir Henry Vane, besides issuing a proclamation for restoring those ceremonies in the national religion which had been condemned by the house of commons. Falkland, Culpepper, Hyde, Cappel, and other members of the lower house now declared themselves royalists; and here, we apprehend, is the crisis in which they

they pretended they could not farther join in the measures of opposition, without unhinging the constitution. Our author seems to espouse a very different opinion; and we are sorry to observe, that the proofs of Charles's insincerity towards his people and parliament are too stubborn to be invalidated by the most violent royalist, who forms his judgment upon the principles of common sense. We are inclined to think, that had Charles crushed all opposition, the concessions he made in favour of liberty would have been, as Mezeray expresses it, like parchment opposed to steel. We shall, however, refer the reader to the famous remonstrance drawn up at this time on that subject, and which is too long to be inserted here.

The third chapter of Mrs. Macaulay's history describes the ill-advised attempt made by the king in person to seize the five members of the lower house, after having sent his serjeant at arms to demand them. As our historian has mentioned some particulars of this transaction not commonly known, we shall transcribe them.

“The King, on the return of his serjeant empty-handed, entered on the execution of the last part of his project; viz. the going himself in person with an armed force, taking the house at a surprize, and seizing the five members*. This was determined on the receipt of the message from the Commons; but the morning bringing more timid reflections, the King went to the queen's apartment, and expostulated with her on the hazard of the attempt, expressing something like a determination of not putting it in execution. The queen was transported with passion at this want of resolution: “Go, coward! exclaimed this imperious woman, pull these rogues out by the ears, or never see my face more.” The submissive husband obeyed, and went strait to the house of Commons, with a train of five hundred followers. The house having received intimation of the king's intention †, ordered the five

* According to a plan which had been previously laid, Lilly says, that all Christmas time there were private whisperings in court, and secret councils held by the queen and her party, with whom the King sat in council very late many nights.

† One captain Langrish rushed through the King's train, and brought the house intelligence of his hostile appearance; at the same time the assembly was informed, by one of its own members, that endeavours would be used that day to seize the five members. It is said, the intimation came from the countess of Carlisle, who overheard the dialogue between the King and queen. Clarendon hints, that it came from William Murray,

members to withdraw, lest the house should be engaged in blood.

Mrs Macaulay very justly remarks, that Charles, by telling the house of commons he must have the persons accused where-soever he could find them, intimated that he meant to use force had they been in the house; though he afterwards called God to witness that he did not intend to use violence. She observes, that the king's affected arts of popularity when he came into the city, as well as his inviting himself to dine with the sheriffs, procured him no mark of applause or approbation. We next meet with a detail of the other injudicious steps this unfortunate monarch took, which served only to encrease the public distrust of his intentions; and the chapter concludes with an account of the proceedings against the duke of Richmond, and the impeached bishops of the queen's leaving the Kingdom; the queen's retiring northward, and a farther history of the affairs of Ireland; all which facts the reader will find stated in a manner new and entertaining.

The fourth chapter carries the history down to the commencement of the civil war, when the king erected his standard at Nottingham; and the volume closes with the triumphant state of the king's affairs after he had taken Bristol, which is thus represented by our author.

The queen, who by the two houses had been voted guilty of treason, marching from the North with a body of two thousand foot and one thousand horse, with artillery, arms, and ammunition, was by the parliament's general suffered to pass

of the bed-chamber: but the suspicions of this author are seldom well grounded. Murray was so far from acting as a spy for the opposition, that, in a resolution of the Commons' house, he, among others, is particularly objected to, as improper to be trusted about the person of the king. Lilly the astrologer says, that whilst he was at dinner at Whitehall, Sir Peter Wich, one of the court attendants, burst into the room, and broke open the chest which contained the arms: the action frightened the whole company; and one of them ran to inform some members of the Commons' house, that the king had hostile intentions.

Mr. Strode was unwilling to withdraw; but the house insisted on his obedience, to prevent the inconvenience of defending their privilege by force of arms. The six members repaired for shelter to a house in Coleman-street in the city. The lord Digby was mad enough to offer to go with a select company of gentlemen, and to bring them away, or leave them dead on the place.

without

without interruption; and joining the King at Edg-hill on the very day that he gained the battle of Roundway-Down, they entered Oxford in triumph. Bath having surrendered itself immediately after the defeat of Waller, the Oxford forces under the command of prince Rupert, and the Cornish army under the command of the marquis of Hertford, joined in an attempt on the city of Bristol; a place so well defended by nature, and a strong garrison provided with all necessaries, that the Cornish troops, having made a vigorous attack, were repulsed with considerable loss; whilst the army under the command of prince Rupert assaulting that part of the town which was more penetrable, forced the outworks, and entered the suburbs; but after a loss equal to what their comrades had sustained, found the entrance into the town more difficult, and better defended than that they had passed, and where their horse would be of no service. In this juncture, envy, treachery, rashness, and cowardice, combined their several influences to ruin the public cause, at the very time when the commanders of the royal army began to regret an assault which, without prospect of success, had deprived them of many of their best officers, and great numbers of their men. Nathaniel Fiennes, the governor of Bristol, better skilled to fight the battles of Liberty in the senate than the field, being taken with a sudden panic, beat a parley; and after a treaty which lasted no more than eight hours, delivered up the city, on the shameful conditions, that the garrison should march out without their arms, colors, cannon, or ammunition, except the officers, with a safe convoy to Warminster, and not to be molested in their march for three days. There were some other articles in favor of the liberties of the city, and the security of the persons and properties of all the inhabitants; but they were so ill observed, that on the pretence, that the articles of capitulation of the garrison of Reading had been infringed by the parliament's army, the soldiers, after delivering up their arms, instead of a safe-conduct, according to the conditions of the treaty, met with insults and ill usage from the brutal licence of the enemy; and those inhabitants of the city who were thought disaffected to the cause, were basely plundered. The reduction of Bristol, which for population, riches, and trade, was second to the capital, and superior to every other city in the kingdom, gave the King the entire possession of Somersetshire, a large and opulent county. The condition of the parliament's forces in Dorsetshire and Devonshire were so languishing, that the total reduction of the West waited but the leisure of the enemy.

Birmingham in Warwickshire, and Lichfield in Staffordshire, had been surrendered to prince Rupert, in an expedition

he had undertaken in the spring. The North was on the point of receiving law from Charles, who with these eminent advantages was now in the possession of a large and well appointed army, whilst the enemy's beaten, wearied, and broken forces neither appeared able nor willing to oppose the progress of his victories.

Thus far the constitutional friends of liberty may think the proceedings of the parliament defensible; nor can any thing decisive be pronounced as to the general scope and tendency of this work, till its author shall descend to times and characters which wear complexions very different from those she has hitherto discussed. It is plain from her narrative, that the parliament mistrusted every concession made by Charles. Perhaps there is a *manner* which is equal to a *manifestation*; nor have the friends of Charles been very lavish in their encomiums on the good grace with which he bestowed even his favours. That some of his concessions were contrary to his conscience, is evident from the reflections which were wrung from him in his days of adversity; and it would perhaps require no great degree of moral casuistry to decide, whether they would have been observed and executed, had the sunshine of his prosperity returned.—With respect to the execution of this volume, it seems to improve both in style and composition as the author advances in her subject; and she certainly is entitled to the character of the concomitant of her labours,

———*Vires acquirit eundo.*

II. *Belisarius*. By M. Marmontel; *Member of the French Academy*. 12mo. Pr. 3s. Vaillant.

BELISARIUS commanded the armies of Justinian, and rendered his name immortal by his military achievements. He recovered Africa, which had been severed from the empire above a hundred years, and overturned the monarchy of the Vandals; he defeated the Persians in several engagements, and in Italy gained many signal advantages over the Goths. Yet after all these important services, this brave commander, in the latter part of his time, was degraded and imprisoned. Agathias ascribes his disgrace to the malice of his enemies at court; who, envying him the great reputation he had deservedly acquired, persuaded the emperor, whose jealousy increased with his years, that Belisarius aspired to the throne; that the people, who preferred him to the most renowned heroes of antiquity, were unanimously attached to his interest; and that the soldiery were ready to support him in his
ambitious

ambitious designs. Upon these malicious and groundless insinuations he was pronounced guilty of treason. Some historians affirm, that his eyes were put out by the order of Justinian, that he was divested of all his possessions, and obliged to beg for his subsistence. This circumstance may be considered rather as a popular opinion, than an historical truth; yet this opinion has so universally obtained, and the idea of a blind old man, reduced to beggary, is now so associated with the name of Belisarius, that the latter never occurs, without presenting to the imagination a picture of the former. The author of this performance has therefore represented his hero in this unfortunate situation. In other particulars he has taken Procopius for his guide*.

In the first part of this work we have the following account of Belisarius after his disgrace.

‘ On the night when he was ordered into confinement, amazement, grief, and consternation filled his palace. The alarm which seized his wife Antonina, and Eudoxa his only daughter, gave a picture of despair and agony in their most striking colours. At length Antonina recovering from her fright, and calling to mind the favours which the empress had lavished on her, began to flatter herself that her apprehensions were groundless; she condemned, with self-reproach, the weakness she had betrayed. Admitted to an intimacy and dearth with Theodora, the companion and sharer of all her social pleasures, she depended upon support from that quarter, or at least she believed that Theodora was her friend. In this persuasion she attended the levée of the empress, and falling on her knees in the face of the whole court; Madam, said she, if to have defended and saved the empire on various occasions has been the distinguished lot of Belisarius, that the guilt now imputed to him may be examined in open day light, and that his accusers may confront him at the tribunal of the emperor, is now the recompence he asks for all his generous labours: a free trial, and the opportunity of confounding his enemies, is the only favour he can with honour accept. Theodora made her a sign to rise, and with a look of frigid indifference answered; If Belisarius is innocent, he has nothing to fear; if the charge be true, he is no stranger to the clemency of his master, and

* M. Marmontel pays no regard to the *Anecdotes*, which are attributed to Procopius. He is of opinion that they have been the production of some paltry declaimer of later times. This notion is agreeable to the sentiments of many able critics. Suidas, in the eleventh century, is the first who ascribes this despicable satire to Procopius.

he knows the soft access to his heart. You may withdraw, madam, in full confidence that I regard you ; I shall not easily forget that I have distinguished you by my favours. This cold reception, and the abrupt manner of the conclusion, quite overpowered Antonina ; she retired pale and trembling, and of all the beholders not one dared to lift an eye towards her. Barfames, whom she met, would have passed her by unnoticed, if she had not addressed herself to him : Barfames was the minister of the treasury, and the favourite of Theodora. She entreated him to inform her what was the crime laid to the charge of Belisarius. I inform you, madam ! says Barfames ; I am totally in the dark ; a stranger to this affair ; I have nothing in my power ; I know nothing, nor do I interfere in anything but the duty of my department ; if every body followed the same rule, the peace of the world would be less disturbed.

‘ Ah ! says Antonina, the plot, I see, is deeply laid, and Belisarius is undone. A little further on she met a man who owed his all to her, and who, on the preceding day, was entirely devoted to her service. She made an attempt to expostulate and canvass the affair with him ; but without deigning to hear her, I know your misfortunes, said he, and I am sorely mortified ; but I must beg your pardon, I have a business to solicit, and there is not a moment to be lost : I must leave you, madam, but be assured, that nobody is more zealously attached to you. Antonina went in quest of her daughter, and in an hour’s time she received directions to depart the city. An old solitary castle was assigned the place of her exile.’

A year passed away without any intelligence of Belisarius. At length, in consequence of a popular insurrection, he was released. But when the people saw that he was deprived of his sight, they were exasperated. Belisarius appealed their indignation. They offered him all they were worth. He thanked them, and said, ‘ All I will ask is one of your boys, to guide my steps to the asylum where my family expects me.’

In his way thither he happened to beg for shelter and hospitality at a castle situated in the territories of Thrane. A party of gentlemen were then at supper. The venerable stranger was admitted ; and they gave him a seat near the fire. The misfortunes of the state became the subject of their discourse. The old man in the corner listened to this club of politicians, and pity mingled with his smiles. His air, his manner, and the propriety of his observations when they urged him to speak, excited their curiosity to know his name. My name, says the old man, is Belisarius. The astonishment with which they were seized, at the name of a man who had so often conquered in three parts of the globe, will suggest itself to every imagination.

sion. He was now solicited to make one at the table; but he desired to be excused. Every civility was offered, and he was importuned to accept the best bed in the castle. He recommended his young guide to their good offices, and contented himself with a little straw.

The next morning, as soon as there was light enough for his guide, Belisarius departed, before his hosts were awake. Tiberius, who was afterwards emperor, happened to be one of the company, and related this extraordinary incident to Justinian.—‘It is impossible,’ continued he, ‘that so elevated a mind could descend to the baseness of the conspiracy laid to his charge: I would engage my life that he is innocent, if a life like mine were worthy of being surety for so illustrious a character. I will see him, and confer with him,’ replied the emperor, ‘without disclosing myself to him: in the condition of blindness, to which he is reduced, this will not be impracticable.’—Tiberius, therefore, was ordered to entice him, if possible, to his country seat.

Belisarius, in the mean time, begging alms as he went, journeyed on towards the ruinous castle where his family resided. Arriving that night at a village, his conductor stopped at the door of a house which had a simple, but neat appearance. The landlord was entering with a spade in his hand: the mien and features of Belisarius attracted his attention, and he invited him to partake of his hospitality. This humble cottager was Giler, king of the Vandals, whom Belisarius had led in triumph to Constantinople, with his wife and children.—The interview was affecting.—When Belisarius departed, Giler embraced him, bathed him with his tears, and could hardly quit his hold. At length he let him go with a pining pang, and straining his eyes after him, ‘O prosperity! says he, thou cheat prosperity! who can confide in thee? the waylike hero, the great, the good Belisarius!—Now indeed he may think himself happy who digs his garden.—With these words the king of the Vandals resumed his spade.’

Belisarius was now near the asylum of his family, when a new incident made him fear that he should never reach it. The inhabitants upon the borders of the empire were perpetually making incursions into Thrace. A party of Bulgarians had invaded the confines, just as a rumour was spread abroad, that Belisarius, deprived of his eye-sight, was discharged from prison, and was begging his way to his exiled family. The idea of attaching to himself so considerable a man soon struck the prince of Bulgaria, who little doubted but Belisarius would embrace the most rapid means of revenge. The road he had taken was known, and orders were accordingly issued for a diligent

figent pursuit. Towards the close of the day Belisarius was overtaken: force was not to be resisted; he was obliged to mount a superb horse brought for the purpose, and submit to the direction of the Bulgarians.

An old courtier, whose name was Bessus, resided at a neighbouring castle, which the barbarians were determined to attack. Bessus had commanded at Rome during a siege, and after being guilty of the most horrible exactions, retired to this place with ten thousand talents. Belisarius had insisted that he should be prosecuted with the utmost severity of the law; but those at court, who did not wish to have matters too closely inspected, being all of his party, the enquiry was prevented, and Bessus retired, to enjoy his crimes and his money in rural tranquillity. Bessus at this juncture was celebrating the misfortune of Belisarius, by a day of festivity, as a punishment inflicted by heaven. Abject wretch! said the Bulgarians, he shall not long have it in his power to triumph in the downfall of a great man like you. They immediately entered the castle. Bessus and his companions were instantly seized, and dragged to the place where Belisarius was guarded. Bessus perceived on horseback a blind old man; he immediately knew him, and beseeched his mercy. The old general, softened with tenderness, conjured the Bulgarians to spare his life. No, said the chief, no mercy here for bad men! This was the signal for slaughter. Bessus with all his comrades was put to death upon the spot. The Bulgarians proceeded to regale themselves at the table, and Belisarius was placed in the seat of Bessus.

The next day the hero was conducted to the Barbarian camp. The prince gave him a generous reception, and endeavoured to gain him to his interest: but in vain. He was therefore conveyed, at his own request, to the place where he was taken; From thence he proceeded to a neighbouring village, and was received with singular demonstrations of joy by a family which he had rescued from the ravage of the Huns.

In the mean time Tiberius reached the castle where Belisarius was expected. While he was making his enquiries the general arrived. At the sight of his deplorable condition Eudoxa swooned away, and Antonina, who was then ill of a fever, was seized with distraction, and, after a short interval of composure, expired. In the midst of these afflicting circumstances Belisarius did not endeavour to controul either his own grief, or that of his daughter; he permitted a free vent to both; but as soon as he had paid to nature the tribute of a feeling heart, he reassumed his strength, and emerged from his affliction with true fortitude of mind. Being informed that a young stranger desired

desired to speak with him, he gave him admittance. Tiberius soon made himself known to Belisarius; and some time afterwards introduced to his acquaintance the emperor Justinian, under the name of his father. At the sight of the venerable man, the emperor felt a pang of remorse and shame, for the condition to which he had reduced him. An exclamation of grief broke from him, and leaning on Tiberius he covered his eyes with his hands, as if unworthy to behold the light which the hero saw no more. What mean these tones of grief, says Belisarius?—I have brought my father to see you, replied Tiberius, and he is sensibly touched at your misfortunes.—Where is he? said the general, stretching forth his hands. Let him come to my embraces; for he has a virtuous son, Justinian was obliged to comply with the request, and as soon as he felt the old man pressing to his bosom, his emotions were so strong and tender, that he was unable to suppress his tears and groans. Restrain this violence of pity, said Belisarius; perhaps I am not altogether so wretched as you imagine. Let us discourse a little about what concerns yourself, and this young man, who will be a comfort to you in your old age. Yes, replied the emperor, in short and interrupted accents, yes—if you will condescend—to let him attend your lectures upon human life.—Alas! what can I offer, said Belisarius, that a wise and good father has not already anticipated?—You may instruct him, said the emperor, in what perhaps I know little of, the ways of courts, where he must pass his days. For a long time I have had so little commerce with men, that the world is as new to me as it is to him. But you, who have seen things in all their various aspects, may render him inestimable service; and therefore I entreat you to unbosom yourself to him.—

In compliance with this request, Belisarius proceeds to deliver his sentiments on a variety of political subjects; in which the true principles of government, and the art of sustaining a public character with integrity and honour, are displayed in a clear and masterly manner. Nothing can be more just and important than the following observations on the distribution of royal favours.

Of sovereign authority the highest act is the distribution of favours and marks of grace: this partakes of the nature of beneficence, and is therefore a pleasing exertion of power; but in the exercise of it, it is requisite that the prince should be guarded against seduction. The whole of his intelligence must arise from those who approach his person; and of that number, there is not one who does not for ever inculcate, that the seat of majesty is in the court; that all regal splendor is derived from the brilliant appearance that enlivens the palace; and that

the most valuable prerogative of the crown displays itself by a profusion of favours, which are stiled the munificence of the sovereign. Gracibus heaven! the munificence! it is the substance of the people he bestows; the spoil of the poor and indigent! Thus the prince is deceived by words: adulation and treachery besiege his throne; assiduity for ever pays its court; and the habit of refusing nothing gains upon the credulous sovereign, who little thinks of the tears extorted from the poor by the extravagance of the court: exultation fills the palace, and every roost echoes with praises of the royal munificence. That munificence assumes the mien of virtue, and wealth is transferred without considering from whence it came. Alas! would kings reflect how their splendor grows out of the misery of others; and for the sake of an ungrateful crew, what a number groan in wretchedness! But, Tiberius, the prince who has one true friend will be sure to know this; and he will know besides, that true beneficence consists more in oeconomy than lavish distribution; that every partial grant is injustice to merit, and that from injustice spring all the worst evils that can afflict a state.

"You behold the munificence of sovereigns, said Tiberius, with an eye of severity.—I consider it in its true light, replied the hero, as a mere personal attachment, which, in the choice of men for public offices, counteracts the natural course of justice, of nature, and of reason. For justice appropriates honours to virtue, and rewards to merit: for the arduous business of high employments nature brings forth great abilities and consummate talents; and surely reason directs that of men the best possible use should be made: but partiality confers the recompence due to virtue upon elegant and polished vice; and thus compassion is preferred to honest zeal, adulation to truth; and meanness to elevation of soul. The superficial gift of pleasing, as if it were superior to every other gift of nature, aspires to all the favours of the crown, and generally engrosses them. From these premises it may be inferred, that partiality in the distribution of favours is the sure mark of a bad reign; and the prince who resigns into the hands of a favourite the honour of his crown and the welfare of his people, brings matters to this dilemma; he either sets a small value upon what he confides to his favourite, or he ascribes to his own choice the power of transforming the souls of men, as if he were able to mould a statesman or an hero out of a superannuated slave or a youthful profligate.

"That, said Tiberius, would be an attempt of the most absurd futility; but employments abound in all states, which may be competently filled by men of very ordinary talents."

' Not a single employment, replied Belsharius, which does not demand, if not an able, at least an honest man; but royal favour is little solicitous about the one or the other: on the contrary, both are neglected, or, still worse, they are sure to meet all the little indignities of a scornful repulse. Hence every talent dies in its bloom, and every virtue withers in the bud. Of talents and of virtues emulation is the vivifying soul; but partiality is immediate death. The state in which this vice prevails may be compared to those waste and desolate tracts, where certain useful plants spontaneously shoot up, but are robbed of their nutriment by the briars and brambles that infest the land: and yet this image of physical evil does not fully express the political mischief; for under a reign of favouritism, the briars and the brambles are cherished, while every salutary plant is eradicated and trampled under foot.

' You seem to assume, said Tiberius, that the royal favour invariably wants a due discernment of spirits; and is never able to make a right choice of men.

' Rarely, if ever, replied Belsharius, inasmuch, that if the servants of the public were chosen by lot, it would be a more infallible mode of election. Partiality grants its favours to those only who intrigue for them: but merit disdains the little arts of intrigue; and that manly pride is decyphered by court interpreters into neglect of the sovereign, who therefore repays it with calm disdain, while the assiduity of low ambition reaps every advantage. To a prince thus prejudiced, what access can there be for the sage or the hero? Can they degrade themselves to the pliancy of slaves? Can dignity of mind submit to be a cringing candidate for court-favour? If nobility of birth gives a title to approach the person of the sovereign, what part is to be acted in a circle of favourites, by truth, integrity, and honour? Are they likely to excel in the dexterities of flattery and dissimulation? Will they condescend to pry into the passions of their master, and explore the secret propensities of his heart? The characters of the sycophant, the dissimular, and the false friend, will be better played by others, who know how to touch the string that sounds gratefully to the royal ear, and to fly over that which will offend. Virtue would appear awkward in the attempt. The favourite will acquit himself with grace in all these particulars, but still it will even be a million to one that he is unworthy of the distinction he enjoys.

' The favourite of a discerning, just, and equitable prince, interposed the emperor, will, most probably, be a man of integrity.

'In the court of a discerning, just, and equitable prince,' replied Belisarius, 'there will be no such person as a favourite; such a prince will be worthy of friends, and he will have them; but favour will do nothing for them.' A faithful servant would blush to be so enriched. If ever there was a faithful servant, the emperor Trajan had such an one to boast of in his minister Longinus. That true and worthy friend of his master was taken prisoner by the Dacians: the king of that people signified to the emperor, that, unless he acceded to the conditions of peace proposed to him, the captive minister should be put to death. And what was Trajan's answer? He left it to the honour of Longinus to decide, as Regulus had formerly done in his own case. Behold there the model of public characters! Those are the men I have in view! How glorious to be the friend of such a prince! Longinus saw the bright occasion, and with a sublime of virtue dispatched himself, lest pity should take possession of the emperor, and incline him to an act of partiality or personal regard.

'I am overpowered by the weight of your reasonings,' said Tiberius: yes, I now perceive, that the public weal, when rightly understood, gives no latitude to the affections of the sovereign: but are there not incidents unconcerned with the interests of the people, in which he may reasonably give a scope to his private affections?

'I answer in the negative,' replied Belisarius: 'the prince has no positive unconnected interest; every thing is relative to the whole. The smallest matters are of importance, and even the very civilities of a king must be addressed with caution. Royal favour, it has been said, is but a partial evil, and displays itself only in little things; but a deviation from the strict rule of right, even in trifles, will soon become habitual, and from small irregularities to great excess the progress is rapid. The circle of the sovereign's favour enlarges itself, and to bask in the sunshine of his smiles, grows a general desire; each courtier strives to wriggle himself into favour; and the fence thus thrown down, how shall a prince resist the ardor of importunity, and the frequency of solicitation? The fence that should guard him, my best Tiberius, is a determination of the will to be always just and good. When a principle of uprightness is known to guide the choice of men, it must then be merit, and merit alone, that can hope for preferment. Talents, exalted qualities, and eminent services, form the only admissible claim: the candidate for honours must render himself worthy of them. Intrigue is discountenanced, and emulation is animated. Ambition is obliged to proceed by manly ways, and starting at the thought of being detected, abandons her

her little schemes of perfidy and cunning. How different is the case, when the prince is under the influence of personal affection? To gain the ascendant over that affection, becomes the business of all. He who possesses the arts of insinuation, and knows how to cabal with the servants, of upper servants, pursues his drudgery through all its stages, and creeps up to preferment, meanly rising to splendid infamy. In the mean time the man of virtuous pride retires, and with the consent of all, he is resigned to oblivion. If it should happen, that for some important service, he is called from obscurity, to make one in the glittering crowd; or if it should be necessary to employ him on some occasion worthy of his abilities; standing unconnected with faction, he finds all parties combined against him, till at length it is visible, that he must either debase himself, by countermining the dark deeds of his enemies, or else surrender to them at discretion. The court where intrigue prevails, is a wild uproar of passions, in which the still voice of truth can never be heard. The public good is an unregarded thing, and personal affection is the fountain of all praise and censure; partiality passes its decisions upon all occurrences; and the prince, encompassed round with falsehoods, distracted with doubt, suspicion and mistrust, scarcely ever puts an end to the waverings of his mind, but to terminate in error.

Every body knows that in the reign of Constantine the imperial seat was removed from Rome to Constantinople. The observations of Belisarius on this event will lead the British patriot to congratulate himself on the happy situation of his country.

‘I was used, said Tiberius, to think the capital of the world more advantageously situated upon the Bosphorus, in the middle of two seas, and between Europe and Asia, than in the heart of Italy, upon the banks of a river, which scarce deserves the name of navigable.

‘Constantine thought as you do, replied Belisarius, and he was mistaken. The state which is obliged to carry war into foreign territories, must be governed by a sound internal policy, compact within itself, and easy to be defended. Such was the advantage of Italy. The hand of nature seemed to have made it a residence for the masters of the world. The mountains and the sea, which inclose it, formed a strong barrier against invasion: guard but the Alps, and Rome was guarded too. If that fence proved too weak to repel the enemy, the Appennines afforded a safe retreat, and served as a rampart to half Italy. It was there that Camillus gave the Gauls a signal overthrow; and in that spot Narfes obtained his brilliant victory over Totila.

' At present the empire has no fixed immoveable centre ; but lies open and exposed to all the assaults of fortune. Ask the Scythian, the Sarmatian, and the Sclavonian, whether the Heber, the Danube, and the Tanais, are barriers to obstruct their march ? On that side Byzantium is our only fence ; that its walls are not in due repair is not the circumstance that grieves me most.

' When Rome was the seat of empire, the established policy of government was able to carry the vigour of its laws from the centre to the extremity of the state : all Italy was under its immediate influence, within the reach of the administration : the law gave the tone to the manners, and the manners in their turn made grave and faithful ministers of justice. We have indeed now the same institutions ; but as all is transplanted from the place of its growth, the consequence is, that every thing droops, as if regretting its native soil. The empire is not collected in itself, as it was before : it is enlarged, and thereby weakened. The national character has lost its spirit : even the endearing name of Country is gone from amongst us. Italy was renowned for men who imbibed with their first breath the love of their country, and grew to manhood amidst the exercises of the Campus Martius. At present, where is the cradle, and where the school of warriors ? The Dalmatians, the Illyrians, and the Thracians, who are now mingled with us, are in fact as foreign as the Numidians and the Moors. No common interest to unite them in one common cause, no kindred spirit to actuate and inspire them. " Remember that you are Romans," said a commander to his soldiers, in the days of the old republic ; and that short harangue was of efficacy to brace their nerves for labour, and to render them invincible in battle. What animating topic have we to insist upon ? Shall we say, " Remember that you are Armenians, Numidians, or Dalmatians ?" We are no longer one body-politic, and there lies the cause of our debility. The projectors of our new settlement were not aware that to form that coalition, that unity of interests, which we call our country, requires the progressive toil of ages, the slow and imperceptible working of sentiment, habit, and opinion. Our new city was embellished by Constantine with statues of Roman heroes ; but alas ! the policy was ineffectual, for the men whose images we only saw, lived and breathed the flame of Liberty in the Capitol ! The genius that inspired them, did not embark on board our ships ; we imported inanimate marble only. Paulus Emilius, the Scipios, and the Catos, are silent here and mute ; they are foreigners at Byzantium ; but at Rome they harangued the people, and the people understood and felt them.'

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The emperor and Tiberius are supposed to have repeated their visits to the castle, and these topics of conversation are resumed. As they were one day on the road they were apprehended by a party of Bulgarians; but they were instantly released as soon as the Bulgarian chief was informed by Belisarius that they were his friends.

In the last of these conversations the general enters into some particulars relative to his own conduct, his integrity, and his misfortunes, and apologizes for the emperor in the most generous manner. Justinian was so much affected with his discourse that he instantly gave way to the agony of his heart, and discovered himself to Belisarius.—Eudoxa, in the conclusion, is given in marriage to Tiberius, and Belisarius is prevailed upon to accompany Justinian to the court, where he continued beloved and respected to his death.

We shall conclude this article in the words of the translator.

The reader is desired not to consider this little volume as a mere romance, or a modern novel. The vehicle of fiction is, indeed, made use of, but it is in fact *an estimate of the manners and principles of the times*. It is more than that: we have here a review of an interesting period of history, in which the causes that precipitated the downfall of a great empire are unfolded in a masterly manner, and with such a spirit of political reflection, that, I will venture to say, (and I hope I may say it as free from offence at home, as it is from compliment to the foreign writer) that the gentlemen, who take upon them the care of the nation in our daily papers, may for a while lay down their pens. Faction is here detected, and the governors and governed may find in this piece very seasonable admonitions. It is a work for kings, for ministers, and for the people in general. Belisarius is throughout the whole an amiable and interesting character. He is the friend of civil and religious liberty; he glows with a generous love of human kind, a warrior, a statesman, a man of piety, and an enemy to persecution. Nothing can be more beautifully imagined than the pathetic scenes, which are here introduced; and the sentiments, that animate every chapter, almost make a Briton envy a writer, who was born and lives under the monarchy of France; a writer who has had the genius and the courage to think with freedom, even in Paris, where we understand, by the last post, that his book is now suppressed. To conclude, the reader will find in this work (to use Mr. Pope's expression) a temperate yet not inconsistent, and a short yet not imperfect system of ethics.

By these extracts the reader will perceive, that this translation is executed by no ordinary hand.

III. *An Essay on the History of Civil Society.* By Adam Ferguson; LL. D. Professor of Moral Philosophy in the University of Edinburgh. 4to. Pr. 19s. Cadell.

THIS is one of the few modern compositions which unites preciseness of reasoning and depth of judgment, to an uncommon elegance of diction. The subject is interesting to mankind, and Dr. Ferguson has treated it in a manner suitable to its dignity.

The author's first chapter discusses the question relating to the state of nature. He thinks that man has his characteristics in his mixt disposition to friendship or enmity, his reason, his use of language, and his articulate sounds; all which are to be considered as so many attributes of his nature, like his shape in the erect position of his body. In order to obviate any objection to this definition, if it may be so called, of man, he observes very justly, that a wild man caught in the woods, where he had always lived apart from his species, is a singular instance, not a specimen, of any general character. 'As (continues he) the anatomy of an eye which had never received the impressions of light, or that of an ear which had never felt the impulse of sounds, would probably exhibit defects in the very structure of the organs themselves, arising from their not being applied to their proper functions; so any particular case of this sort would only shew in what degree the powers of apprehension and sentiment could exist where they had not been employed, and what would be the defects and imbecilities of a heart in which the emotions that pertain to society had never been felt.'

Dr. Ferguson is of opinion that every experiment relative to the history of mankind should be made with entire societies, not with single men; and inclines to think, that a colony of children transplanted from their several nurseries, when grown up, would form a society that would act over the same scenes of life, form the same connections, and indulge the same enmities, which have been common in all former ages. If any objection can be made to this supposition, it must arise from the shocking accounts we have received from some travellers, of the state of barbarism which prevails among certain nations in remote parts of the globe. Those relations, however, generally allow mankind some certain degrees of social affections and pursuits; and those authors who do not make these allowances are little to be depended on, since, according to their own narratives, they could not have full opportunities of knowing the true state and characters of the people they describe.

It has been said by some great authors, that nature is the art of God. Dr. Ferguson observes with equal justice, that art is

is natural to man, and that it is not to be treated of as distinct from nature. This is a characteristic of the human being which, we apprehend, is not only simple and just, but new and striking; and, were it properly attended to, might render many a treatise useless which has been written upon the state of nature. Cicero seems to espouse the same opinion when he tells us, that this state consists in the laws for regulating society which are dictated by the primary affection that every man has for self-preservation. The arts of legislation, therefore, according to both authors, are natural to man.

Our author's second section treats of the principles of self-preservation; and on this subject, upon which the Doctor is very clear and accurate, we meet with the following uncommon observation.

‘It is somewhat remarkable, that notwithstanding men value themselves so much on qualities of the mind, on parts, learning, and wit, on courage, generosity, and honour, those men are still supposed to be in the highest degree selfish or attentive to themselves, who are most careful of animal life, and who are least mindful of rendering that life an object worthy of care. It will be difficult, however, to tell why a good understanding, a resolute and generous mind, should not, by every man in his senses, be reckoned as much parts of himself, as either his stomach or his palate, and much more than his estate or his dress. The epicure, who consults his physician, how he may restore his relish for food, and by creating an appetite, may increase the means of enjoyment, might at least with an equal regard to himself, consult how he might strengthen his affection to a parent or a child, to his country or to mankind; and it is probable that an appetite of this sort would prove a source of enjoyment not less than the former.’

The remainder of this section is employed to expose the refined resemblances which certain philosophers and moralists have discovered between benevolence and selfishness.

The principles of union among mankind, which this ingenious writer has illustrated by examples drawn from the Americans, and the most savage societies, take up the third section. He observes, that mere acquaintance and habitude nourish affection, and that the experience of society brings every passion of the human mind upon its side. He thinks that vehement passions of animosity or attachment in a state of society, suspend a man's care for safety and subsistence; consequently, that courage, by which a man's natural force is increased, is the gift of society. ‘From this source (continues he) are derived not only the force, but the very existence of his happiest emotions; not only the latter part, but almost the whole of

his rational character.' The section closes with the following reflections, which may be said to contain the philosophy of observation and experience.

'Men are so far from valuing society on account of its mere external conveniencies, that they are commonly most attached where those conveniencies are least frequent; and are there most faithful, where the tribute of their allegiance is paid in blood. Affection operates with the greatest force, where it meets with the greatest difficulties: in the breast of the parent, it is most solicitous amidst the dangers and distresses of the child: in the breast of a man, its flame redoubles where the wrongs or sufferings of his friend, or his country, require his aid. It is, in short, from this principle alone that we can account for the obstinate attachment of a savage to his unsettled and defenceless tribe, when temptations on the side of ease and of safety might induce him to fly from famine and danger, to a station more affluent, and more secure. Hence the sanguine affection which every Greek bore to his country, and hence the devoted patriotism of an early Roman. Let those examples be compared with the spirit which reigns in a commercial state, where men may be supposed to have experienced, in its full extent, the interest which individuals have in the preservation of their country. It is here indeed, if ever, that man is sometimes found a detached and a solitary being: he has found an object which sets him in competition with his fellow-creatures, and he deals with them as he does with his cattle and his soil, for the sake of the profits they bring. The mighty engine which we suppose to have formed society, only tends to set its members at variance, or to continue their intercourse after the bands of affection are broken.'

Dr. Ferguson next treats of the principles of self preservation; from whence he proceeds to those of union among mankind, war, and dissension. He then considers the intellectual powers, moral sentiment, happiness, and natural felicity. This concludes his first part, which treats of the general characteristics of human nature.

The second part contains the history of rude nations, some of which the Doctor considers in a state prior to the establishment of property, and others under the impressions of property and interest. In the third part he discusses the history of policy and arts. Climate, situation, subordination, national objects, population, wealth, civil liberty, the histories of the arts and literature, necessarily fall under this division. In his fourth part he examines the consequences which result from the advancement of civil and commercial arts. Here he considers the separation of arts and professions, the subordination consequent to that

separation, and the manners of polished and commercial nations. The fifth part is employed upon considerations on the decline of nations. In this are included strictures upon national eminence and the vicissitudes of human affairs, the temporary efforts and relaxations of national spirit; nor can we present our readers with a more pleasing entertainment than our author's thoughts on that subject.

Of the temporary efforts and relaxations of the national spirit.

From what we have already observed on the general characteristics of human nature, it has appeared, that man is not made for repose. In him, every amiable and respectable quality is an active power, and every subject of commendation an effort. If his errors and his crimes are the movements of an active being, his virtues and his happiness consist likewise in the employment of his mind; and all the lustre which he casts around him, to captivate or engage the attention of his fellow-creatures, like the flame of a meteor, shines only while his motion continues: the moments of rest and of obscurity are the same. We know, that the tasks assigned him frequently may exceed, as well as come short of his powers; that he may be agitated too much, as well as too little; but cannot ascertain a precise medium between the situations in which he would be harrassed, and those in which he would fall into languor. We know, that we may be employed on a great variety of subjects, which occupy different passions: and that, in consequence of habit, he becomes reconciled to very different scenes. All we can determine in general is, that whatever be the subjects with which he is engaged, the frame of his nature requires him to be occupied, and his happiness requires him to be just.

We are now to inquire, why nations cease to be eminent; and why societies which have drawn the attention of mankind by great examples of magnanimity, conduct, and national success, should sink from the height of their honours, and yield, in one age, the palm which they had won in a former. Many reasons will probably occur. One may be taken from the fickleness and inconstancy of mankind, who become tired of their pursuits and exertions, even while the occasions that gave rise to those pursuits, in some measure continue: another, from the change of situations, and the removal of objects which served to excite their spirit.

The public safety, and the relative interests of states; political establishments, the pretensions of party, commerce, and arts, are subjects which engage the attention of nations. The advantages gained in some of these particulars, determine

the degree of national prosperity. The ardour and vigour with which they are at any one time pursued, is the measure of a national spirit. When those objects cease to animate, nations may be said to languish; when they are during any considerable time neglected, states must decline, and their people degenerate.

' In the most forward, enterprising, inventive, and industrious nations, this spirit is fluctuating; and they who continue longest to gain advantages, or to preserve them, have periods of remissness, as well as of ardour. The desire of public safety, is, at all times, a powerful motive of conduct; but it operates most, when combined with occasional passions, when provocations inflame, when successes encourage, or mortifications exasperate.

' A whole people, like the individuals of whom they are composed, act under the influence of temporary humours, sanguine hopes, or vehement animosities. They are disposed, at one time, to enter on national struggles with vehemence; at another, to drop them from mere lassitude and disgust. In their civil debates and contentions at home, they are occasionally ardent or remiss. Epidemical passions arise or subside, on trivial, as well as important, grounds. Parties are ready, at one time, to take their names, and the pretence of their oppositions, from mere caprice or accident; at another time, they suffer the most serious occasions to pass in silence. If a vein of literary genius be casually opened, or a new subject of disquisition be started, real or pretended discoveries suddenly multiply, and every conversation is inquisitive and animated. If a new source of wealth be found, or a prospect of conquest be offered, the imaginations of men are inflamed, and the whole quarters of the globe are suddenly engaged in ruinous or in successful adventures.

' Could we recall the spirit that was exerted, or enter into the views that were entertained, by our ancestors, when they burst, like a deluge, from their ancient seats, and poured into the Roman empire, we should probably, after their first successes, at least, find a ferment in the minds of men, for which no attempt was too arduous, no difficulties insurmountable.

' The subsequent ages of enterprise in Europe, were those in which the alarm of enthusiasm was rung, and the followers of the cross invaded the East, to plunder a country, and to recover a sepulchre; those in which the people in different states contended for freedom, and assailed the fabric of civil or religious usurpation; that in which having found means to cross the Atlantic, and to double the Cape of Good Hope, the inhabitants

bitants of one half the world were let loose on the other, and parties from every quarter, wading in blood, and at the expence of every crime, and of every danger, traversed the earth in search of gold.

Even the weak and the remiss are roused to enterprize, by the contagion of such remarkable ages; and states which have not in their form the principles of a continued exertion, either favourable or adverse to the welfare of mankind, may have paroxysms of ardour, and a temporary appearance of national vigour. In the case of such nations, indeed, the returns of moderation are but a relapse to obscurity, and the presumption of one age is turned to dejection in that which succeeds.

But in the case of states that are fortunate in their domestic policy, even madness itself may, in the result of violent convulsions, subside into wisdom; and a people return to their ordinary mood, cured of their follies, and wiser by experience: or, with talents improved, in conducting the very scenes which frenzy had opened, they may then appear best qualified to pursue with success the object of nations. Like the ancient republics, immediately after some alarming sedition, or like the kingdom of Great Britain, at the close of its civil wars, they retain the spirit of activity, which was recently awakened, and are equally vigorous in every pursuit, whether of policy, learning, or arts. From having appeared on the brink of ruin, they pass to the greatest prosperity.

Men engage in pursuits with degrees of ardour not proportioned to the importance of their object. When they are stated in opposition, or joined in confederacy, they only wish for pretences to act. They forget, in the heat of their animosities, the subject of their controversy; or they seek, in their formal reasonings concerning it, only a disguise for their passions. When the heart is inflamed, no consideration can repress its ardour; when its fervour subsides, no reasoning can excite, and no eloquence awaken, its former emotions.

The continuance of emulation among states, must depend on the degree of equality by which their forces are balanced; or on the incentives by which either party, or all, are urged to continue their struggles. Long intermissions of war, suffer, equally in every period of civil society, the military spirit to languish. The reduction of Athens by Lyfander, struck a fatal blow at the institutions of Lycurgus; and the quiet possession of Italy, happily, perhaps, for mankind, had almost put an end to the military progress of the Romans. After some years of repose, Hannibal found Italy unprepared for his onset, and the Romans in a disposition likely to drop, on the banks of the

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Po, that martial ambition, which, being roused by the sense of a new danger, afterwards carried them to the Euphrates and the Rhine.

States even distinguished for military prowess, sometimes lay down their arms from lassitude, and are weary of fruitless contentions: but if they maintain the station of independent communities, they will have frequent occasions to recall, and exert their vigour. Even under popular governments, men sometimes drop the consideration of their political rights, and appear at times remiss or supine; but if they have reserved the power to defend themselves, the intermission of its exercise cannot be of long duration. Political rights, when neglected, are always invaded; and alarms from this quarter must frequently come to renew the attention of parties. The love of learning, and of arts, may change its pursuits, or droop for a season, but while men are possessed of freedom, and while the exercises of ingenuity are not superseded, the public may proceed, at different times, with unequal fervour; but its progress is seldom altogether discontinued, or the advantages gained in one age are seldom entirely lost to the following.

If we would find the causes of final corruption, we must examine those revolutions of state that remove or withhold the objects of every ingenious study, or liberal pursuit; that deprive the citizen of occasions to act as the member of a public; that crush his spirit; that debase his sentiments, and disqualify his mind for affairs.

Our author next treats of national wealth; and his last part contains a kind of history of corruption and political slavery.

The sentiments of philanthropy with which this essay abounds, are as distinguished as the writer's learning and judgment in arranging his facts and stating his arguments. His work, in short, exhibits a plan of national policy upon solid, that is, virtuous, principles; and we hope will be considered as such by the rulers and ministers of a people who, having reached the summit of glory, have nothing now so much to apprehend as that very attainment, because, in the course of earthly things, it leads to a decadence. Its utility to readers of every other denomination is so perceptible, that we will venture to say, none can sit down to the perusal of it without rising a better man and citizen, or without finding himself improved in sense, sentiment, and style.

IV. *The Sick Man's Companion : or, the Clergyman's Assistant in Visiting the Sick. With a Preliminary Dissertation on Prayer.* By William Dodwell, D. D. Archdeacon of Berks. 8vo. Pr. 3s. 6d. White.

THIS performance is introduced by an excellent Dissertation, in which the author has obviated all the most material objections which have been urged against prayer; and has clearly evinced the obligations of this duty, and the wisdom of its appointment.

The effect, he says, of habitual prayer upon ourselves is great and evident, and an undoubted proof of the obligation and advantage of it. This is the great method of keeping up in ourselves a sense of duty and of the object of it; the only means of promoting both our piety and our satisfaction in this world. It reminds us daily of our obligations to our Maker, of our transgressions against Him, of the importance of our return to Him, and of the necessity of his gracious assistance to enable us to return to Him in the ways of holiness and virtue. It is a continual call to religious meditations, to serious recollections of the perfections of the Creator and the imperfections of all his creatures; and it fixes in our hearts a stronger impression of these momentous truths, than any other method that can be devised.

And of what great importance is even this circumstance? If men continually remembered what they habitually believe, concerning their dependence upon Providence, the means of securing the divine favour, and the infinite consequences of it, would it be possible that they should live, as too many of them do? Would not such recollection either preserve them uniformly in a regular course, or recover them speedily to it? And is not this the happy tendency and immediate influence of frequent devotion? Are not those who are most punctual in their prayers, in general, the most exemplary in their lives? and are not the open contemners of this holy exercise usually found to be as dissolute in their morals, as they are irreligious in their professions? Is not this the plain and well-known effect of attendance on publick and private worship amongst the general professors of our religion? and may we not farther appeal to the experience of the most pious amongst them, whether they have not felt, very rationally felt, an immediate good effect from a serious and attentive application to devotion? Have not their hearts burned within them with divine love and gratitude, whilst they have been pouring them out to their great Friend and Benefactor? and have they not risen from their prayers better disposed, and even more confirmed in their good resolutions,

resolutions, than when they entered on them? If this be unintelligible to those who themselves have long disused them, we must return to the surer proof of a good life, and the more eminent degrees of righteousness prevailing amongst those, who sanctify and improve the common duties of their station by regular returns to this holy intercourse with their Maker.

Now this one observation removes the grounds of every difficulty that can be raised concerning the success of prayer, or its influence and prevalence with the Deity. For though God sees and knows our wants without our telling Him, though he is disposed to relieve them without being wearied into charity by our importunity, and though all his counsels are immutable, and not liable to be changed by the earnest requests of others; yet our prayers having such an influence and effect upon ourselves, may make us the proper objects of the divine favour; which otherwise we should not have been; and may thereby entitle us to the divine promises; which without this method we should have forfeited. We do not therefore in these cases pray to God to change his mind; but we pray that we may attain those qualifications, which, according to his eternal and immutable purpose, are the necessary conditions of his favour. It is a most undoubted truth, that He grants favours of many kinds to men upon their earnest prayers, which He would not have granted without them; but where is the change in such a case? In ourselves most certainly, if we attentively consider the matter, and not in our Maker. His design was always the same, to receive and hear and assist such as come to Him with real sincerity of heart, with humble confession of sin, and with suitable holiness of life. These are the terms which alone can entitle us to his favour; and when we have fulfilled them; when a sincere desire of obedience has led us to devotion; and devotion has excited us to and confirmed us in righteousness, then we may reasonably expect mercies from our Maker through the merits of our Redeemer; which we had no pretensions to expect before. God is still the same, but we ourselves are now different persons, and by devotion, contrition and amendment are now become objects of his favour; whilst they who continue regardless of Him, and disobedient to Him, remain the just objects of his wrath and displeasure.

There may be some confusion in our ideas, or difficulty in our expressions, when we think or write on this subject; but if we apprehend the case rightly, and state it clearly, there is no real mystery in it. The laws of God are unalterable; the conditions on which He will receive us to favour, are published, and will not, cannot be reversed. These conditions are well known to be, that we address ourselves to Him for assistance
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both in our spiritual and temporal concerns, and that with faithful diligence in both instances we apply that assistance. Devotion therefore and industry and holiness are the necessary terms of the divine favour; and when we pray to God, and perform our own part, and reform our own lives, then we are entitled to acceptance; and may reasonably expect a blessing, which they have no reason to expect, who do not comply with these terms. In such supposed case, the divine purpose is not altered but completed by our becoming such persons, as the promises, according to their original intent, were calculated for, and proposed to. There is no alteration in the divine attributes, or in the effects of them. The wisdom, justice and goodness of God did from all eternity propose the acceptance of returning sinners, who should apply for mercy in the method of true prayer, and should thereby form themselves to a temper, which should make them meet to be partakers of the divine grace. And this general purpose is fulfilled in particular instances, when men who heretofore were corrupt, thoughtless of duty, and destitute of grace, do yet in time recollect themselves, pour out their hearts with sincerity to their Maker, exert their own best endeavours, recover in some degree to a state of holiness, and thereby recover a proportionable degree of favour with their Maker.

All this is so far from implying any change in the Deity, that it illustrates the steady and invariable rule by which He acts. It shews that He is not influenced by caprice or weakness, but that He will always do that which is right, and will *render to every one according to his works*. He would be truly liable to this charge, if He acted otherwise; if He ever deviated from this unerring rule, and made no distinction between those who are so much distinguished in their behaviour towards Him. If the devout, who daily apply to God in prayer, were no otherwise regarded by Him, than those who own no Providence, or express no dependence on Him, then He might be thought to act by some other principle than the harmony of the divine attributes; and mutability might be the consequence, if infinite wisdom and holiness and justice did not direct every dispensation; and if a due regard was not expressed to a due imitation of those adorable perfections.

Having considered the reasonableness and efficacy of prayer, when offered up for our selves, the author proceeds to shew its use and propriety when offered up for others.

Those writers, says he, either have entirely mistaken the intent of this institution, or very superficially have considered it; who have argued, however plausibly, that men's own private prayers would be sufficient, if they were in earnest themselves;

selves ; and that if they were not, the prayers of others could be of no service to them. More public intercessions may excite the devotion of the thoughtless, and improve that of the pious, and may be the means of bringing the wicked to a serious sense of things, as well as of exalting the virtues of good men. In all events they promote our love of each other, and even the glory of our common Creator, as far as dependent creatures can do it, by confessing our dependence on him, by acknowledging our infirmities natural and moral, and our only hope of relief in application to the divine perfections and attributes.*

These considerations lead him to observe, that it should be the great design of all devotional compositions, to inculcate plainly and express strongly those duties which are the terms of the Christian covenant ; to promote that pious, benevolent and humble frame of mind which is the necessary qualification for the future state of happiness. He adds : ' The love of God and man, and the due regulation of our own passions and desires may be taught in the very form of our addresses to our Maker ; and may more warmly affect the heart in this, than in any other form or method of teaching. It is a failure in the execution, and not in the design, if these prayers here offered for public use, are not properly suited for instruction and admonition. It has been long my endeavour to accommodate them to the use of sinners, as indispensibly obliged to the condition of reformation, yet as founding all their hopes, after their best proficiency, only on the merits of their Saviour's sufferings. This notion of the terms of salvation, with a sincere regard to the observance of them, it has been my faithful care to inculcate ; that they, for whose assistance this collection is intended, might, as bishop Taylor advises, *read their duty in their petitions*.'

It will be readily acknowledged, that this design is useful and judicious ; but as nothing has been more common than false notions concerning the terms of our acceptance, writers in compositions of this kind should be particularly careful not to suggest any idea which may beget an unwarrantable dependence, or which is not perfectly reconcileable with the genuine and uncorrupted doctrines of divine revelation. It must be confessed, that few books of devotion are in this respect more unexceptionable than the present ; yet we do not apprehend, that there is any occasion, in our addresses to the Deity, to speak of the *meritorious sacrifice*, the *all-sufficient merits*, the *all-sufficient atonement*, and the *all-sufficient satisfaction* of Jesus Christ ; nor does it appear that these expressions are authorized by our Saviour or his apostles, though we find them frequently used by theological writers.

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The author justly observes, that in devotional compositions such a dignity of language should be maintained as may preserve the reverence due to the supreme Disposer of all blessings; and such a plainness observed, as that the meanest understanding may be able to go along with the prayers, and may not lie under the imputation of praying in an unknown tongue. 'Somewhat, he says, of this kind has appeared to me to need correction even in the collection most in use, and generally reputed the best by my brethren of the clergy. The style is sometimes too lofty, and sometimes too low, and not seldom intricate and obscure. Figurative expressions, and allusions to parts of the Old Testament little known and less understood by the common people, have darkened many passages in it; and emblems taken from particular professions, or particular infirmities, have been carried on so far, that they look more like an exertion of wit, than an effort of devotion; and have not been suitable to that solemn serious strain in which humble penitents should apply to God for the pardon of all their sins, and supply of all their wants. The language of our prayers should neither be unintelligible, nor yet over-familiar, but such as may both excite our devotion and may express it.'

This remark is unquestionably just. The language of our devotions ought to be plain, and yet pathetic. In our religious exercises the mind is apt to be cold and languid; and therefore we want to have the attention awakened, and every generous affection warmed and exalted. But this can never be effected by dull, tedious, and insipid forms of prayer, which are more likely to lull the petitioner asleep, than excite his devotion.

Let us see how these compositions are calculated to enliven the affections.

'O Gracious God, who in the midst of judgment hast remembered mercy, and hast made the sorest calamities to which we are liable, to be attended with some advantages; give thy grace to this thy servant, that he may look on the distressful part of his condition, to remind him of his sins, and on the beneficial part of it, to remind him of thy mercy; by both to quicken him to earnest repentance. Let the tedious distemper, which he suffers under, raise his thoughts to the cause of all human sorrow in the disobedience of man, and to an humble reflection on the disobedience of each man, as the just cause of each one's suffering, &c.'

In the latter part of this quotation we have a formal, unintelligible piece of logic.—Let us take another example.

'O blessed Jesus, to thee, who art such an high-priest as can be touched with the feeling of our infirmities; to thee, who

who when on earth wast made perfect through suffering, we desire to pour forth our hearts, and utter our supplications: Have pity on us; we beseech thee, when in this human nature, which thou once assumedst, we become subject to such severe sufferings, as thou didst once experience; and relieve us under them, either by the removal of them, or by converting them, through a patient endurance of them, to our greater advantage, &c.

This concluding period is intolerably rough and uncouth. Some people, however, may think, that smoothness of style is of no consequence in forms of prayer. But they are mistaken; the language which is offensive to the ear is not likely to engage the attention, or affect the heart.

Once more.—

‘We confess, O Lord, that of ourselves we are not able to think or to do that which is right, but we can do all things through Christ that strengtheneth us. For his grace we apply, that when it is present with us to will that which is good, we may likewise be able to perform it. And since it is, the singular recommendation of our duty, that we always judge in favour of it, when we are best able to judge of it, when we are free from the influence of temptation, give us the grace to be more careful against it, to decline, as much as possible, the path of it; or to lessen its weight, or to resist its strongest efforts.’

This passage is grievously encumbered by the repetition of the pronoun *it*; and is utterly destitute of that warmth and energy which the most insensible reader may perceive in the following collect:

“Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord.”

This short address to the Deity is plain, simple, and unaffected; yet at the same time expressed with remarkable force and solemnity. In our Liturgy there are many others which, in this respect, are admirable. But above all, the prayer which our Saviour has taught us, is inimitable. If we view that sacred composition with a critical eye, we perceive no impropriety, redundancy, or defect. It is so short, that the meanest may learn; so easy, that the most ignorant may understand it; and yet so perfect, that it intimates all our duty, and comprehends all our necessities. In this excellent prayer there is nothing mean, intricate, or obscure; there are none of those mystical expressions, those enthusiastic rants, those rapturous flights

flights of unhallowed love and spiritual concupiscence; with which some of our modern books of devotion abound *. There are none of those rhetorical flourishes, that pompous imagery, that false glare of human eloquence, with which an affected pedant, or an ostentatious philosopher would have embellished their compositions. There is, on the contrary, an amazing energy of thought, a pleasing simplicity, a profound respect for the Deity, a solemnity and composure which gives us a noble and exalted idea of the rational and manly genius of true devotion.

To return from this digression.—Though some of these compositions are not calculated to warm and animate the heart, yet they are sober, rational, and manly forms of devotion; in many respects superior to what we find in former collections. As a specimen take the following prayer for consolation on the death of friends. We make choice of this in particular for no other reason, but because it may be suitable at one time or another to the situation of every reader, and is upon a subject which naturally interests our affections, and suggests the most pathetic supplications:

** For Consolation on the Death of Friends.*

* O most wise and merciful Father, who hast blessed us with comforts, to make our passage through life more easy, and hast surrounded us with dangers, to make our conduct through it more careful; give us grace to use the blessings that we are favoured with, as those who remember the uncertainty of their continuance, and the certainty of that account which is shortly to be given of them. Make us truly sensible that we are not worthy the least of thy mercies, whilst they are continued to us; and that thou dost in wisdom and justice remove them from us. Prepare us in our best days to expect these seasons of affliction, and to behave under them as those who be-

* Some writers in their pious manuals seem to be fond of such expressions as, *my sweet Saviour, my dear Jesus, the lovely bridegroom of my soul, the fruition of the Godhead*, and the like, which are in reality more suitable to an amorous voluptuary, than the respectful worshipper of a pure and spiritual Being. These rapturous flights of sanctified gallantry have no foundation in the religion of Christ, but owe their rise to the dissolute imagination of nuns and friars, the fanatical brain of Methodists and Moravians, or the silly conceits of pious, but injudicious writers. The reader will find this kind of impertinence very justly exposed in the Letters from Philemon to Hydaspes.

lieve that they are sent to us by thy wise Providence. Bless us more particularly with thy supporting grace, when Thou touchest us in our most important temporal concern; when Thou takest from us our nearest and dearest friends. O be Thou our friend in this great trial of our patience, when all thy own great gifts, of natural affection, of reason, and of religion, concur to aggravate the distress, obliging us to feel the calamities of others, and to admit a compassionate grief for the loss that has been sustained. Make us apply the same good gifts in the relief as well as the expression of our concern. Give us grace *not to sorrow as those that have no hope*, but to moderate and express our grief, as those who firmly believe what we profess to believe, and who rejoice in the knowledge of thy holy revelation. Make us earnestly aspire after that happy immortality, which we hope (and believe) our deceased friend has already attained; and grant that the very distress, which his removal from us occasions to us, may be applied as an useful means to wean us more effectually from all worldly affections, and to enforce a holy resolution of spending the remainder of our days in thy more immediate service. Grant that this just sentiment may not wear off with the present occasion, but may be the constant ruling sentiment of our lives; that we may again hereafter, in a more durable station, rejoin our former partners in piety and virtue, and may receive with them our joint reward; where our affection to particular persons will either be swallowed up in a total dedication of our faculties to Thee, the great source of all comfort and delight; or where, if it will then contribute to our happiness, we shall be blessed with the most perfect knowledge and enjoyment of all our pious and virtuous friends. Dispose of us, we beseech thee, in thy own wise and good method; but bring us securely in the end to thy glorious presence, through the merits and mediation of our Saviour Jesus Christ.

*V. Sermons and Discourses on various Subjects and Occasions.
Volume the Third. By Dr. William Warburton, Lord Bishop of Gloucester. 8vo. Pr. 5s. Cadell.*

THE literary character of this learned prelate is so universally known, that we shall proceed, without any introduction, to give our readers a short account of these discourses.

In the first, (which was occasioned by the earthquake at Lisbon) the author endeavours to shew, that the general calamities,

calamities, effected by natural or civil causes, are to be ascribed to God's displeasure against sin ; that this doctrine is agreeable to reason and to religion, under the present constitution of things ; that it tends most to the glory of God, and to the peace and happiness of man ; and, lastly, that that *vain philosophy*, which discards this principle from its creed, dishonours Providence, and most distresses human life.

' These calamities, we are told, are principally designed as alarms and warnings to a careless, inattentive world ; and their moral purpose is rather general example than particular vengeance : for the attaining of which end, it is sufficient for us to believe, that those who suffer are sinners deserving punishment ; not that they are greater sinners than those who have escaped ; possibly much less, as the preservation of these was necessary for the carrying on some other great and inscrutable design of Providence, in the more general government of the moral world.'

The second sermon was preached before the House of Lords, on the thirtieth of January, 1760. The text which his lordship has chosen on this occasion, is this passage in Isaiah, chap. xix. *The princes of Bosh are become fools, the princes of Noph are deceived ; they have also seduced Egypt. — The Lord hath mingled a perverse spirit in the midst thereof.* This discourse contains several acute and pertinent observations on the spirit and conduct of the parties concerned in the grand rebellion.

His lordship has drawn the following character of king Charles the First—— He had many virtues, but all, of so unfociable a complexion as to do him neither service nor credit.

' His religion, in which he was sincerely zealous, was overrun with scruples : and the simplicity, if not the purity, of his morals, was debased by casuistry.

' His natural affections (a rare virtue in that high station) were so excessive as to render him a slave to all his kin : and his social, so moderate as only to enable him to lament, not to preserve his friends and servants.

' His knowledge was extensive, though not exact ; and his courage clear, though not keen : yet his modesty far surpassing his magnanimity, his knowledge only made him obnoxious to the doubts of his more ignorant ministers : and his courage, to the irresolution of his less adventurous generals.

' In a word, his princely qualities were neither great enough nor bad enough to succeed in that most difficult of all attempts, the enslaving a free and jealous people.'

The third sermon was preached before the Incorporated Society for the Propagation of the Gospel in foreign Parts. We

have given a short account of this discourse in a former Review.*

The fourth is an illustration of these words of Solomon, *Answer not a fool, &c.* †. 'The cause assigned, says his lordship, of *not answering*, forceably insinuates, that the defender of religion should not imitate the insulter of it in his modes of disputation; which may be comprized in sophistry, buffoonery, and scurrility. For what could so much assimilate the answerer to his idiot adversary, as the putting on his fool's coat, in order to captivate and confound the rabble?

'The cause assigned of *answering*, plainly intimates, that the sage should address himself to confute the fool upon the fool's own principles, by shewing, that they lead to conclusions very wide from the impieties he would deduce from them. And if any thing can prevent the fool from being wise in his own conceit, it must be the dishonour and the ridicule of having his own principles turned against him; while they are shewn to make for the very contrary purpose to that for which he had employed them.'

In the fifth sermon the author endeavours to expose the egregious folly, and to unmask the extreme corruption of heart, which can assume the buffoon, or the philosopher indifferently, to laugh at misery and death, and make a mockery both of law and religion.

In the sixth, which was preached before the king in 1761, we have a comparison between worldly and spiritual pursuits. — 'In private stations, he says, the deserving candidate for the world's favour is eternally crossed by those two capital enemies of merit, Ignorance and Envy. It is hard to say, whose malignancy is most baleful. For if Ignorance be less active, its ill influence operates soonest. Rising merit requires early protection and support. Ignorance is the winter of the moral world; which fixes the finer and gentler spirits in a torpid inactivity; and either destroys, or greatly retards the earliest and most vigorous productions of the human mind. And those natures of a more hardy texture, which can struggle through its inclemencies, scarce ever attain to half their growth or maturity: while those, who, by a rare felicity in their early culture, escape the severity of this frost of Ignorance, no sooner begin to rise high in the view of men, than they are assaulted from the quarter opposite, from the dog-star rage of Envy,

'Nor are the deserving to expect better treatment from the patronage of their judges; from those whose condition enables

* See Vol. xxii. p. 393.

† Prov. xxvii. 4, 5.

them, or whose stations intrust them to confer these rewards. They are often ignorant; and as often corrupt. And even such of them who have good intentions, are commonly of so narrow minds and contracted views, as never to seek, or never to reach, a merit become eminent; but content themselves with giving that to mediocrity, which is due only to superior talents: while the corrupt are even vigilant to suppress merit, as a thing troublesome to them, both in their natural dispositions and civil pursuits.

‘ If we turn from private to public life, we shall find, that the ambitious adventurer has still more formidable dangers to encounter. Here, every man has every other leagued against him; and all ranged under the banners of those leading passions, malice and selfishness. Malice will leave no means of calumny and slander untried or unemployed, to arrest him in his course: and selfishness will secretly put in practice every art of fraud and hypocrisy, to divert and draw him from the goal.

‘ Such is the common issue of human affairs: and hence hath arisen, in every age and place, that uniform complaint of defeated virtue, and of merit neglected; of integrity vainly struggling with corruption, and of wisdom succumbing under the bauble of folly.’

His lordship proceeds to shew, that, in the pursuit of spiritual acquirements, all things are as promising and easy, as they are discouraging and difficult in the disastrous projects of worldly ambition. Instead of anxiety, toil, labour, opposition, oppression, and final disappointment, here, says he, all is peace and pleasure; joy in believing, divine assistance in obtaining, and full security in possessing.

In the seventh discourse we are told, that the *wedding garment* in the parable means nothing but faith in Christ; and that *justification by faith alone* is the constant language of the Gospel.

The eighth is a short discourse on the benefits of heresy.

The ninth is a sermon which was preached at Bristol, November 29, 1759; the day appointed for a public thanksgiving for victories obtained by the British arms.

In the tenth the learned writer endeavours to prove, that the demons mentioned by the evangelical historians were really possessed with devils. He observes, that the punishment of the tempter was predicted at the fall, and that we find the accomplishment of this prediction on many occasions. These words of our Saviour—*I beheld Satan as lightning fall from heaven*—give us, he says, ‘ a strong and lively picture of the sudden precipitation of that prince of the air, where he had long held his empire, and hung like a pestilential meteor over the sons

of men.' He adds, 'the rise of Christ's kingdom, and the fall of Satan's, being thus carried on together, it would be strange, could we find in this history no marks of the rage of his expiring tyranny, amidst all the salutary blessings of the rising empire of Christ. We see them in abundance.—We see this enemy of our salvation mad with despair, invoking all the powers of hell to his assistance, * to blait that *peace and good-will towards men*, proclaimed by angels on the gracious birth night of the Son of God. For when he understood, from his baffled attempts upon his lord and master, that the *souls* of men had escaped his wiles, he turned the exercise of his cruelty on their *bodies*, in the most humbling circumstances of pain and oppression that could dishonour and disgrace humanity: permitted, no doubt, to greater licence at this arduous juncture, than at any time before or since, in order to manifest the triumphs and glories of his conqueror.'

It is allowed on all hands, that our Saviour had an absolute power over natural evil. He evinced this power by curing all kinds of diseases, and rising from death. But our author thinks, that his sovereignty over moral evil could not be *sensibly manifested*, as it was over natural evil, but by a visible victory over Satan, through whose temptation moral evil was brought into the world; and by whose wiles and malice it was sustained and increased. 'Hence it was, says he, that, among the amazing works of sanity and salvation which our Saviour performed, the casting out of devils is so much insisted on by the historians of his life and actions. For he had informed them that this was one of the essential operations in the erection of his spiritual kingdom. *If, said he, I cast out devils by the spirit of God, THEN the kingdom of God is come unto you.*'

His lordship proceeds to shew, that Jesus and his disciples in their *manner* of working, and in their *mode* of recording what they wrought, did every thing which might best display a victory over Satan.

It is clear, he says, that the evil spirit was neither absent nor inactive when the evangelical mission was first opened, *Jesus was forty days tempted of the devil*.—When he commanded the devils, whom he cast out, *not to discover him*, the order, if there was no devil in the case, was only suitable

* If all the powers of hell were employed in possessing the bodies of a small number of unhappy wretches in Judea, they must have been invoked for a most insignificant purpose! His lordship seems to intimate, that the souls of men had escaped the wiles of the devil: but quite another doctrine is taught us by the generality of divines.

to the character of an impostor. When the tormentors of a demoniac had obtained leave to go into a herd of swine, what other reason, can be given, or what better can be conceived, of this extraordinary request, than that it was to afford a certain mark of distinction between a real and an imaginary possession.

He farther observes, that in St. Matthew iv. 24, 'the disorder of those who were said to be possessed with devils is precisely distinguished, not only from natural diseases and torments in general, but likewise from lunacy in particular; that very disorder which the anti-demonianist is so desirous of confounding with supernatural agitations.' The remaining part of this discourse is employed in answering the arguments which Dr. Mead and others have alleged, in opposition to the common opinion of *real possession*.—

Dr. Mead says, *Certum est, opinionem istam, quæ jam per multa sæcula invaluit, de potentiâ ad corpora mentesque humanas demandat demonibus adhuc permittâ, variis astutorum hominum præstigiis, cum maximo rei Christianæ damno et OPPROBRIO ansam præbuisse.*

His lordship replies: 'There is a real consequence of this anti-demoniac system, more fatal to the truth of the Gospel than that pretended one. It is an unquestioned fact, that the evangelic history of the demoniacs hath given occasion to the most scandalous frauds, and sottish superstitions, throughout almost every age of the church; the whole trade of exorcisms, accompanied with all the mummerly of frantic and fanatic agitations, having arisen from hence.

'Now, were the Gospel demoniacs really possessed, the honour of religion is safe; and no more affected by these ingrafted frauds and follies of the church of Rome, than is the law of Moses by their inquisitorial murders, committed under cover of God's penal statutes against Jewish idolators. If men will turn the truths of God to the support of their crimes and follies; the sacred oracles will receive no attain from such malice and perversity.

'But were the possessions recorded in the Gospel imaginary; and demoniacs only a name for the naturally diseased; and that yet Jesus and his apostles, instead of rectifying the people's follies and superstitions on this head, chose rather to inflame them, by assuring certain of the distempered, that they were *really possessed by evil spirits*, over whom the name of Christ had power and authority; if this, I say, were the case, I should tremble for the consequence: for then, would Jesus and his disciples, who were sent to propagate the *truth*, appear to be answerable for all the mischief, which the rivetting of this superstition in the minds of men, produced in after ages: for

there is not a clearer conclusion in moral science, than that he who commits a premeditated fraud, is answerable for the evil which necessarily or naturally proceedeth from it. So little did the learned physician, with whom we have to do, see into the casuistry of this question, when he took it for granted, that our contending for the reality of demoniacal possessions, makes the Gospel, and us, who thus interpret it, answerable for all the tricks of the church of Rome, which rise upon the avowal of it.

On the contrary, from what hath been here said, it evidently appears, that the opinion of the accommodators, (who suppose Jesus and his disciples took advantage of a favourable superstition) and not the opinion of those divines who hold gospel-demonianism to be real, is the very thing which brings this opprobrium on the first propagators of our holy faith.

Nor can that reason which is sometimes given for permitting superstitious errors, (were this, which it is not, of the number of such as might be suffered to hold their course) have any weight in this case; namely, *the difficulty or danger in eradicating them.*

Danger there could be none, from the nature of things. To expose the false terrors concerning this enemy of mankind, could never indispose men to embrace their Saviour and Redeemer.

As little difficult had it been to remove so uncomfortable an error, how deeply soever rooted in the popular superstition. For when they saw Jesus cure all diseases with a word, and the pretended demoniac as easily as the rest, nothing could withstand the authority which informed them of their mistake; and assured them that this demonianism, like the rest, was altogether a natural distemper. On the contrary, many favourable prejudices would soon arise on the side of so authentic an instructor.

The subject of the eleventh discourse is, The rise of Antichrist. His lordship takes his text from the Second Epistle of St. Peter, chap. i. 16—21. *We have not followed cunningly devised fables, &c.*

There are few places in the New Testament, says this learned writer, containing only matter of admonition and instruction, which are plainer than this: and yet none which have occasioned more contest, or greater variety of interpretation.

This hath been chiefly owing to a common mistake of the apostle's subject; which supposes that he is here speaking of the personal character of Jesus; and consequently, that the *more sure word of prophecy*, with which he strengthens his argument, is the prophecies of the Old Testament, establishing that character;

rafter : whereas the subject, he is upon, is very different, viz. *the general truth of the Gospel*; and, consequently, the *more sure word of prophecy* is the prophecies of the New Testament.

Such a mistake was necessarily productive of another ; for if the personal character of Jesus were the subject of the discourse, it would follow, that *the power and coming of our Lord*—is to be understood of his *first coming* ; and that the *word of prophecy* refers to a prophecy already fulfilled. But if here he be speaking of the *second coming* of Jesus, and that, consequently, the *word of prophecy* refers to a long series of predictions to be fulfilled in order, this puts a fair end to the controversy, and to all the absurd and embarrassed reasonings of the controversialists.

The author proceeds to explain the words of the text.—The nineteenth verse, he tells us, alludes to the predictions of St. Paul and St. John, concerning Antichrist : to be found in the Epistles of the one, and the Apocalypse of the other ; and he says, ‘ This word of prophecy is with the greatest truth and strength of colouring, called a *light shining in a dark place*. Just so much was seen of the commencing event, as was sufficient to fix men’s attention ; though the splendor of the light was surrounded with thick darkness.

However, the apostle adds, for the encouragement of those whom he exhorts to give early attention to this ray of light, that a time would come when the darkness should be dispersed, and day pour in upon the present obscurities in this *word of prophecy* : on which, in the mean time, they were patiently to wait, —until the day dawn, and the day-star should arise. This long wish’d for day at length appeared, with *reformation* on its wings : a blessing, which redeemed reason and religion from the harpy-claws of monkish ignorance and superstition.—The restoration of science, which accompanied it, is well described by the *day dawning* ; and the defecation of religion, by the *day-star rising in their hearts*.

At this important era, the great *mystery of iniquity* was revealed ; Antichrist was fully laid open and exposed ; and such evidence given by prophecy to the truth of the Christian faith, as must, while reason remains amongst men, strike conviction on the hearts of the unprejudiced. For what but the Spirit of God was sufficient to foretel the usurpation of an antichristian tyranny which was to arise many ages after, within the church of Christ itself ; a species of blasphemous domination, which the world had never seen before, and of which, not the least conception could be formed either from example or similitude. But the apostle foreseeing that when this flood of light should break
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in upon the palpable obscure, the *imagination*, when dazzled by excess of splendour, would be as apt to extravagante, as when bewildered amidst surrouding darkness, he thought proper to add this important caution,—*Knowing this first, that no prophecy of the Scripture is of any private interpretation*; i. e. “When you sit down to study the Apocalypse, let it ever be under the guidance of this previous truth, That it is not in the department of man to interpret unfulfilled prophecies, by pretending to fix the natures and seasons of events, clearly indeed predicted but obscurely described. For the interpreter of prophecy is not man but God; the full completion being its only true interpretation.”

‘That this is the meaning of the apostle’s words, so long wrested to absurd and licentious purposes, is evident from the reason he gives of his caution,—*for the prophecy came not in the old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost*: i. e. “For prophecy, under the old law, was not the effect of human conceit, but of divine influence. Therefore both the prediction and the interpretation (which is the accomplishment of the prediction) are equally the work of God, and in the hands of Providence.—Nor did the prophets themselves always understand the true import of what they delivered, being only the organs of God’s holy spirit. Much less then can we suppose the common ministers of the word to be qualified for the office of interpreters of unfulfilled prophecies.” How necessary it was to give this caution, appears from what he himself observes in this very Epistle, of certain *unlearned and unstable men who wrested those hard places in St. Paul, where the man of sin is mentioned, to their own destruction.*’

In the subsequent part of this discourse the author endeavours to prove, that *Antichrist* and the *scarlet whore* are no other than the pope and church of Rome.

In the twelfth sermon he treats of miracles; particularly that of the resurrection. There are three cases, he says, in which a miracle demands the credit of every reasonable man.

‘I. When it is worked as the *credential* of a messenger coming from God, with some general revelation to man.

‘II. When it is worked, to *secure the veracity* of God’s revealed word, against an impious power employing its authority, with a declared or professed purpose, to convict the divine declaration of falshood.

‘III. When the *subject* of the miracle makes so *essential* a part in the *economy* of the revealed dispensation, as that without this miracle, the whole must fall to the ground.

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'In all these cases, where we discern a great, an important, and a necessary purpose for an extraordinary interposition, an attestation to the truth of a miracle, by the same fulness of evidence which is sufficient to establish a natural fact, is sufficient to warrant our belief; who have the moral attributes of God to secure us from error. And here I presume I have fairly given what Dr. Middleton and his adversaries called upon one another to give; and yet both, in their turns, declined; viz. a criterion, to enable men to distinguish, for all the purposes of religious belief, true miracles from false or doubtful. And no wonder they declined; for both parties were in the class of those of whom Seneca speaks—*Nesciunt NECESSARIA quia SUPERVACANEA dederunt.*'

The author goes on to explain and illustrate the three cases; and he mentions the defeat of Julian's attempt to rebuild the temple at Jerusalem, as an example of the second class. 'This matter, he says, has been discussed at large; and with such evidence, that there would be no hazard in staking the whole credit of Christianity on its truth.'

This sentiment is not unnatural in the mouth of the author, who has written the treatise to which he alludes. But does it appear that a supernatural interposition was *necessary* to secure the verity of our Saviour's prediction concerning the desolation of Jerusalem? or could not Divine Providence have prevented the building of the temple, without having recourse to a miracle? A prudent man would by no means choose to hazard the credit of Christianity on such a precarious foundation*.

The third case our author illustrates in the miracle of the resurrection.

To these discourses is annexed a Charge to the clergy of the diocese of Gloucester, which was delivered at the bishop's first triennial visitation in the year 1759. In this discourse his lordship endeavours to excite his younger clergy to the pursuit of theological learning, as absolutely necessary to support the clerical character with reputation and success.

In these discourses the reader will perceive innumerable marks of genius and spirit; and will find much more entertainment than he can meet with in the compositions of those divines who never venture to step out of the plain and ordinary track.

* See the Critical Review for February 1767, p. 92.

VI. *Terra Australis Cognita : or, Voyages to the Terra Australis, or Southern Hemisphere, during the sixteenth, seventeenth, and eighteenth Centuries. Containing an Account of the Manners of the People, and the Productions of the Countries, hitherto found in the Southern Latitudes ; the Advantages that may result from further Discoveries on this great Continent ; and the Methods of establishing Colonies there, to the Advantage of Great Britain. With a Preface by the Editor, in which some geographical, nautical, and commercial Questions are discussed. Vol. I. 8vo. Pr. 6s. Hawes.*

THESE Voyages give us a view of many extensive regions hitherto little known, and open a spacious field for the investigation of succeeding ages.

The celebrated M. Maupertuis, in a short memorial, containing several different schemes for the advancement of the sciences, particularly recommends the use of making farther discoveries in that part of the globe generally called the *Terra Australis Incognita*.

In 1756, one of the members of the French Academy of Sciences prosecuted this idea, so useful to mankind in general, by publishing two volumes, in which he has collected a variety of geographical, nautical, and astronomical facts and observations, proper to illustrate his subject, and has given an abridged account of all the voyages that have been hitherto made towards this quarter of the globe.

This plan is adopted by the ingenious author of the present collection. The first book may be considered as a kind of preliminary discourse to those that follow. In this are treated such general questions of geography, natural history, and commerce, as relate immediately to the subject.

The three following books will contain * an account of all the navigations to the southern world, in the order of time in which they were performed, which will present the reader with these discoveries in a regular, progressive series, during the sixteenth, seventeenth, and eighteenth centuries. The fifth book will comprehend a regular detail of the most remarkable productions of the antarctic regions, the character of the inhabitants, and the commercial advantages to be hoped for in this part of the globe.

This diligent and accurate compiler has not only collected his materials from our own writers, but has also given a translation of many foreign journals, which have never appeared in

* The work will consist of three volumes. The second and third are not yet published.

English before. At the head of each article he has added a short preface, containing an account of the work from which it is extracted.

It is not without reason, we must confess, that this writer, and several other ingenious men, have flattered themselves with the idea of amazing discoveries in the antarctic hemisphere. For the space which lies beyond the three southern points of the known world, in Africa, Asia, and America, comprehends eight or ten millions of square leagues, which make above a third part of our globe. In this vast tract, as our author observes, it is impossible but there must be to the south of Asia, some immense continent to keep the globe in equilibrio during its rotation, by serving as a counterpoise to the map of northern Asia. Whoever examines the two hemispheres of the globe divided horizontally, that is, by the equator, as they should always be, and not by the meridian, must be struck in observing so much land in the one hemisphere and so little in the other; especially, as he knows that the weight of the earth is, to that of sea-water, nearly as five to three.—

Experience, continues this writer, has already begun to verify our conjecture concerning the existence of a counterpoise towards the south: For, not to mention that extensive but doubtful coast, placed by some to the south of the vast Pacific Ocean, or that other said to lie between the lands discovered by Hawkins, Brower, and La Roche, near the east entry of the Straits of Magellan, and from thence advancing to the south of Africa, where it was seen by Vesputius and Bouvet, our best maps now show us, to the south of Asia, the immense tracts that are found in these latitudes, under the several names of Diemens Land, New Holland, Carpentaria, New Guinea, New Britain, and New Zealand. There is great reason to think, that this is not one continent, but divided by unknown Straits: Such is that island discovered by our navigator Dampier, to which he gave the name of New Britain. Be this as it may, who can doubt that this vast tract must furnish objects innumerable, both of commercial advantage and curiosity, equal to any that were found in America by the first discoverers? Numbers of people, entirely different from us, and from each other, in their figure, customs, manners and religion: Their animals, insects, fishes, plants, medicinal herbs, fruits, metals, and fossils entirely of another species. Thus this world must present us with many things intirely new, as hitherto we have had little more knowledge of it, than if it had lain in another planet.—

The little we know of the inhabitants of the islands in the Pacific Ocean, tells us, that they want neither address nor good

good least. The case is not the same with the people of that great continent; any tribes our navigators have hitherto discovered there, being sunk into the lowest degree of brutality. But this does not prove, that there may not be some civilized nation in the interior parts of this country, who are as utter strangers to us, or our arts, as we can be to theirs. Should any inhabitant there relate to his countrymen, that in Europe there were nations, where the arts and sciences were carried to the highest degree of perfection, his account would be treated by them as we did that of Marco Paulo, when he informed us, that beyond the vast deserts of Tartary there was an extensive empire, incredibly populous, whose inhabitants had good laws, and where the sciences were cultivated with the utmost care; and who (like us) imagined, that all the world but themselves were sunk in barbarity. Thus America was thought to have been inhabited by mere savages, till we afterwards discovered, that Peru and Mexico were great kingdoms, regulated by established laws, with a settled form of government, possessed of hieroglyphical writing, full of large towns and palaces, adorned with immense publick works, in which the ingenuity and incredible patience of the inhabitants had, in a great measure, compensated their little skill in the mechanic arts. Tho' we might not find things so far advanced among the inhabitants of the Terra Australis, yet it is far from being impossible, that something like this may be found among them; and, should this happen, it is hoped we would prove wiser than the Spaniards, who destroyed these monuments of the arts and ingenuity of the Americans.

The rigour of the cold in the high southern latitudes, which is found to be much greater than in the corresponding northern climates, and the floating masses of ice, which are often found in those seas, and impede the approaches to the coasts, are popular objections against the utility of prosecuting these discoveries.

Mr. Callander replies, 'If the same parasites in America be found colder than those of Europe, the cause may proceed in part, from the want of culture, and the vast forests which cover that continent. The learned French writer abovementioned is of this opinion. These forests are always the cause of fogs and cold in the countries where they are found. Europe is now much more temperate than it was 3500 years ago, when it was entirely covered with woods and inhabited by savages, before the coming of the Phœnicians. Be this as it may, it would be the solving of a curious question, to know with certainty, whether the Austral antipode to Europe, in the South Sea, be not as temperate as in our climate, about the intersection

tersection of the forty-fifth parallel, with the two hundredth meridian in New Zealand, and so upwards from degree to degree, towards the South pole. The best way to discover this would be to send a vessel from Baldivia, in Chili, with orders to hold a S. S. W. course, till she fell on some land in the above parallel. We find, that captain Tasman, being in 42° S. lat. and 188° long. near to New Zealand found no ice on the coast, but a well-situated and fertile country. All our circumnavigators, immediately upon their entry to the South-Sea, went straight north to the line, and from thence kept a west course, quite to the Ladrone islands nearly under the thirteenth parallel north. Indeed some few, such as Le Maire, and Roggewein, on entering the South-Sea, shaped a N. W. course, and soon fell in with a number of islands, equally beautiful, well peopled, and fruitful, where they made very valuable discoveries, though hitherto attended with no advantage, that course being never followed. But no body has yet thought of attempting a west course from the coast of Chili to New Zealand, or Van Diemen's land, where they might reasonably hope to find many lands hitherto unknown; though it does not appear, that any greater danger is to be apprehended in this course, than in the common run, as the east winds are found to blow equally over this vast ocean.

The prodigious mountains of ice which are thought to impede all navigation in these high latitudes, seem to prove that there are certain great continents in those quarters of the globe. This is the opinion of Roggewein, who had carefully examined this question, as appears by his journal. In fact, we find by experience, that in lakes and ponds the ice begins first to form next the edges, and so extends itself towards the middle; and the more the water is agitated, the slower this progression is. Thus it will follow, that the greater extent of coast there is, the more ice there will be; and, on the other hand, the more ice we find at sea, the more land we may expect to discover. The sea never freezes but in bays, and along the coasts, but our best navigators assure us that it does not freeze far out at sea, even in the neighbourhood of the Poles. The agitation, depth, and saltness of the water preserves it from this concretion, which takes hold of it near the shores, where it is mixed with a great quantity of fresh water, the produce of the inland rivers. Now the existence of these large rivers necessarily supposes a continent through which they pass, and where they are formed. Thus the Black Sea, which is narrow, and not very salt, from the many large rivers that fall into it on all sides, freezes almost every winter, while those parts

parts of the main ocean, that lie a thousand leagues nearer the Poles, never freeze. Wherever there are few rivers falling into the sea, there less ice is seen; as we find beyond Nova Zembla, very near the North Pole.—

‘ As the mountains of ice generally melt in the north seas about the end of July, or beginning of August, so they must dissolve in the Antarctic hemisphere about February; because, at that season there being almost no night, the continuance of the sun on their horizon produces a very great effect, notwithstanding the obliquity of his rays, for the same reason that we sometimes find the thermometer rise higher in Sweden and at Petersburg, than under the line. This heat must be more sensible in the antarctic regions, where the summer is hotter than in our hemisphere. It is also probable, that the great fogs of which Bouvet complains, proceed from the vapours exhaled by the sun in melting these icy mountains. And in fact, this navigator tells us, that they were dissipated about the 20th of January. Thus it follows, that the best time for coming into the south latitudes, would be a month or six weeks after the solstice of Capricorn.

‘ It has been already observed, that it is the great rivers, and deep bays that furnish these masses of ice, which impede navigation; now it is not to be thought, that in that large tract of land, forming the continent of the *Terra Australis*, there should not be found lengths of coasts, along which there are few rivers, and consequently no ice to hinder our landing. It is very probable, that, if Bouvet had continued his course along the frozen coasts of the south continent he would have found some entry or other. Besides, experience informs us, that the greatest degree of cold is not always felt in the highest latitude. Several navigators have attested this as a fact.

‘ Were we to allow that there is no land under the poles, it would be still a very important point to be well assured of the fact, Whether it be land or water that occupies this central point? Such a place could not fail of offering to the curious observer many valuable phaenomena, with regard to the figure of the earth, astronomy, navigation, the weight of the air, the oscillation of the pendulum, the effects of magnetism, and the like. We have, for upwards of two centuries, continued to go round the globe in the direction of the equator; it is to be hoped, that, one time or other, this circumnavigation will be performed in the line of the meridian.

‘ But, after all that has hitherto been said of the difficulties occurring in this southern navigation from cold and ice, we must still allow, that these obstacles affect only a small part of the countries

countries proposed to be examined in the southern hemisphere. The far greater part of them are situated in the most fertile and temperate climates of our globe.

‘ To all the nations of Europe, except the Dutch, the southern continent is a chimera, or, at best, a country concerning which there are a thousand doubts and suspicions. But to them it is perfectly well known; and by the neglect of other nations they are at full liberty to take such measures as appear to them best for securing the eventual possession of this country whenever they think fit. This account explains at once all the mysteries of the proceedings of the Dutch in this quarter of the world.’

The author points out some of the commercial advantages that would attend the discovery he proposes, which we shall omit, as they are obvious to every reader.

In the execution of this project he thinks with Dampier, that the discovery should be attempted not in the common way, by sailing from Europe to the East, but rather, by beginning from our nearest settlements in the East-Indies, and prosecuting the discovery westwards. ‘ The advantages of this method,’ continues the author, are obvious enough. The greatest difficulties would thus be encountered in the beginning of the voyage, while the crew were full of health and spirits, their provisions good, and their ships sound and clean. They would have before them, the hopes of speedily arriving at lands and seas they are acquainted with, before the end of the voyage, and returning still nearer home. Whereas, hitherto, by sailing eastwards from Europe, the crews were exhausted by the fatigues of a tedious navigation, long before they approached the regions that were to form the objects of their search. Their ships were become foul, their provisions bad, and the crews afflicted with the sea-diseases; so that, generally speaking, by the time they came on these coasts, the greatest part of the ship’s company were quite debilitated by fatigue and the use of bad provisions: Unable to resist the attacks of the natives, or go through the fatigues that always must attend such voyages, they were glad to get out of these seas at any rate, in order to obtain the refreshments a long confinement at sea had made absolutely necessary for their preservation. Such has been the fate of all our expeditions into the great Southern Ocean, from Dampier’s down to Anson’s. Whereas, we shall find, that Abel Tasman and some few others, by following the opposite plan we are now recommending, suffered little or nothing from these hardships and diseases, which destroyed such numbers of British seamen, and has cast a sort of odium on all attempts to prosecute those discoveries. By sailing westwards,

another advantage is gained. It is certain, that all the islands and continents in this immense region are not peopled universally by brutal savages. Many islands have been found in those seas whose inhabitants were quiet and inoffensive; nay, some have been found intirely ignorant of the use of arms of any sort, though amply provided with all the comforts of life; that a fruitful soil and benign climate could bestow. Surely, in such places, there could be no difficulty of fixing a settlement, whence more ample discoveries might be made; provided we did not act like the Dutch, who (even by their own accounts) were much too ready upon every slight offence, in pointing their muskets against a benevolent, though defenceless nation. We have a striking instance of the good effects of a contrary conduct, in the assistance captain Rogers met with from the naked Indians of California, who helped him to wood and water with the utmost cheerfulness, and expressed the deepest regret and sorrow at his departure.

If such an attempt as this were attended with success, the discovery, would undoubtedly place the name of the navigator on a level with that of Columbus, Americus, and Vasco de Gama; and the most celebrated potentate, of modern times, would be he, who should give his name to the great Southern Continent.

We cannot conclude this article without paying our tribute of thanks to the ingenious Mr. Callander, for this useful and entertaining work. The project is at least amusing, and future ages may be convinced, that it is practicable. There is certainly room for many farther researches; especially if there be any truth in the observation of Monsieur La Mothe le Vayer, that almost one half of the terrestrial globe is yet undiscovered.

VII. *The History of Alicia Montague.* By the Author of *Clarinda Cathcart.* In 2 Vols. 12mo. Pr. 6s. Robinson and Roberts.

WHAT, said a certain person to the celebrated Demosthenes, is the first part of oratory? Action, replied the orator. What is the second part of oratory? Action. What is the third part of oratory? Action. — Substitute love, or rather gallantry, in place of action, and the same answer may be returned concerning a modern romance. The truth is, the youth of the present age, instructed, shall we say, or more properly corrupted, by romances, and by a variety of other concurrent causes, have learned to talk so much of *the word love*, that they have almost forgot *the thing*. Gallantry has

has banished love. An indiscriminate profusion of unmeaning compliments paid to the fair sex in general, has, in a great measure, supplanted that devoted attachment to one single woman, which constitutes the true passion of love.

The French, says Dean Swift, or some of his correspondents, *think talking of love is making it*: than which nothing can be more ridiculous and absurd. A man, who is really in love, and is at the same time a person of delicate sentiments, so far from entertaining his mistress with long love-letters, and with the high-flown compliments of *charmer, angel, goddess, &c.* hardly ever presumes to mention the word love in her presence. His passion is expressed in a more natural, and, if his mistress be a woman of sensibility, we will venture to add, in a more effectual manner; by his zeal and anxiety to please, by his fond and respectful behaviour; in fine, by shewing her, not by his words, but by his actions, that his chief happiness consists in making her happy.

Such are the objections we have to the general run of modern romances; objections, however, to which the present novel is as little liable as any of those we have lately perused. The heroine, Miss Montague, is a young lady of a most amiable character, who, after passing through a variety of scenes, and encountering a number of difficulties, is at last rewarded for all her pains and sufferings, by being joined in wedlock to the man whom she loves, the accomplished lord L. The other characters, though subordinate to this, and though not drawn in such full proportions, are nevertheless supported with sufficient propriety, and represented in colours abundantly expressive. Admiral Osmond is a true tar; void of ceremony, but full of humanity, candour, and generosity. His daughter, Miss Osmond, is in every thing disinterested, except in that in which few ladies are disinterested, namely, in procuring for herself a husband, at the expence of sacrificing her female friend. Sir Harry Pembroke is a finished rake; widow Jackson, an artful procurer; Miss Encrom sprightly, but steady in her friendships; and Mrs. Freeman is possessed of almost every good quality that can enter into the composition of a virtuous woman.

As a specimen of this author's manner, we shall present the reader with two extracts; the one of the pathetic, the other of the humorous kind.

Miss Montague having lost her mother, who died of a consumption, and being overwhelmed with grief on that unhappy occasion, Miss Encrom was sent for to comfort her in her affliction. 'When I went to the house, says Miss Encrom, I was told by Mrs. Elliot, who had been there some days, that

Miss Montague was in the room alone with the corpse, and would not be prevailed on to leave it. She was in hopes I would prevail on her, and had sent for me on purpose.

A mournful silence reigned through the whole house. My heart almost failing, I walked softly to the chamber, as if afraid to disturb the ashes of the dead. When I opened the door, I beheld Alicia kneeling at the bed-side of her lifeless parent. She observed me not. I was unable to contain myself longer; but threw myself in a chair, and gave way to my tears. My sobs made her turn about; and seeing me, she arose, and, with a wildness in her look, which I shall never forget, said, "Why do you cry, Miss Encrom? let us have patience; you and I, pethaps, may soon be released from this world of woe. See there my dear mamma (going to the bed-side, and looking in her face) look Caroline, how mild she appears. Yes, my dearest parent, you are at rest, and have quitted all your cares; all your fears and anxiety for your Alicia are over, and you are happy. But where am I! (still looking in her face) Ah! why am I left behind! Shall one so young as I be left, without a parent, without a guide, to direct my future steps through a vain world!" "Oh, my dearest Alicia" said I, going to her, and throwing my arms about her neck, "let me entreat you to leave this apartment, and endeavour to get a little rest. Remember, your mamma was against your close attendance when alive; now that there is no occasion, my Alicia will remember the instructions of her mother by taking care of her own health." Hush," said she, "Caroline, I am perfectly well: my attendance will of course be short. On Friday my parent will be laid in the house appointed for all living. Till then I must look at her, and recollect all she said to me. My memory is bad; my head is confused; but I know I shall remember it all."

Miss Montague, in the midst of her difficulties, being reduced to the disagreeable necessity of going about among people of fashion to sell fans, laces, and the like millenary ware, waited, among others, upon one Mrs. Ranger; of her interview with whom she gives the following account. "To Mrs. Ranger's in Cornhill I next set out. I had not gone above a hundred paces, when I was met by two young officers, who, stopping short of a sudden, swore I was the prettiest creature ever was seen, and begged I would allow one of them to carry my parcel. Not returning them any answer, but walking on, they went along with me, talking the most ridiculous stuff ever was heard. Good heavens! thought I, is it thus that young creatures are insulted, who are obliged to work for their livelihood? I was ready to cry, my dear Caroline, with vexation, but

but had not courage to speak. One of them swore I was certainly dumb, which gave the other an opportunity to exert his wit on that advantage, and the general glibness of women's tongues. I walked now as quick as ever I could, my face glowing with indignation. At last, almost out of breath, I got to the house of Mrs. Ranger. Confused, and not remembering the single knock, which I ought to have given at the door, I gave a rat-tat, as loud as would have been given by the footman of a lady of quality, her ladyship in waiting. My two 'squires, judging by my knock at the door, I was a person of distinction, asked me pardon, and sneaked away. A footman came flying to the door. I was ready to sink at my mistake, when observing my parcel, he asked me, who it was that knocked? I answered it was I, and was going to tell him of the two rude men that occasioned my doing so, when he giving a loud laugh, I was again so discomposed, that I could not say a word.

A bell ringing he left me in the passage, and I was going to make my escape out of the house, when Mrs. Ranger's maid, observing me, asked, if I had any business with her mistress? I then told her whom I came from, while I was so agitated, that I could scarcely stand. She immediately went, and informed her mistress; and I was desired to walk up stairs. I was ushered into the dressing-room, where Mrs. Ranger received me with a loud laugh, and asked me if I kept a footman. I made no answer, but fell to unloosing my parcel, when observing my hand tremble, she continued her laugh, with a "Lard! girl, you have got the palsy. Pray what is become of Jackson? I have not seen her these three weeks. Has she got any new wash for the face? I vow it was the oddest composition she brought me last ever was made." "I really don't know, madam, whether she has or not. Pray, will you be so good as to look at the laces?" Sitting down at her toilette, she began to adjust her head dress, without giving me any answer, or seeming to remember I was in the room. While she continued practising all the ridiculous airs imaginable in the glass, I had time to recollect my spirits, and to think how absurd it was to be so uneasy at the folly of people I had no connection with. "Pray, madam," said I again, "will you be so good as look at the laces?"

"Are you the young woman Jackson was proposing to get, to assist her in her business?" "N—o, y—es,—Ma'am"—"You are on trial, I suppose." Turning about her chair from the toilette, "Let me look at you, child. Upon my word very pretty: where got you those languishing eyes?" Her maid coming in, "Bret," said she, "pray look what a pretty girl

Jackson has got: observe her eyes." The maid beginning to stave as her mistress had done, I lost all patience. "I suppose, madam," said I, "you are not for any of the laces at present," and rolling up my parcel, the lady and her maid again fell into an immoderate fit of laughter; during which I made what haste I could down stairs, and, the street door being open, I made my escape; while the maid continued laughing, and calling after me, "young woman, miss, miss, pray, come back; Mrs. Ranger wants to look at the laces." Mrs. Ranger and you may go where you please, and look for lace, (thought I) you shall see none of mine. When I was out of the reach of their impertinence, I could not help laughing, in spite of the lowness of my spirits, at this adventure.

VIII. *The English Merchant, a Comedy. As it is acted at the Theatre Royal in Drury-Lane. By George Colman. 8vo. Pr. 1s. 6d. Becket.*

THIS comedy is professedly written upon the plan of L'Ecoffaise, by Voltaire, to whom on that account it is dedicated by the author, Mr. Colman. The plot is very simple, but extremely interesting and sentimental.

A gentleman who had the unhappiness to be engaged in the late rebellion forfeits his life to the law, and, like many other unfortunate persons in his situation, becomes deeply sensible of his guilt; but willing to be restored to his country, ventures to come to London, in hopes that his friend lord Brumpton would procure him his pardon, and that he might obtain some intelligence of his daughter Amelia, whom he had left an infant. Chance directs him to hire lodgings in the very house where his daughter was lying, or rather starving, but with a dignity that gained her admiration without procuring her relief. She had made a favourable impression on the heart of lord Falbridge, but had broken off all connections with him, because he had made her dishonourable proposals. Her virtuous indignation converted his lordship into a sincere penitent and lover; and he, previous to his attachment to Amelia, had discontinued his correspondence with lady Alton, one of the leading belles esprits, but a woman of a fiery vindictive temper. Her ladyship finding that Amelia was the loadstone who had withdrawn his lordship's affections from her, plants Mr. Spatter, an author, one of her dependents as a patroness of taste and learning, but a fellow completely abandoned to every kind of infamy, to watch Amelia; and he takes lodgings in the very same house, viz. that of Mrs. Goodman.

Spatter,

Spatter, by intercepting letters, and various other circumstances, having discovered Amelia to be the daughter of Sir William Douglas, lays an information against her before the government; upon which she is arrested by an officer (as our author calls him, meaning, we suppose, a messenger of state).—We are entirely ignorant of Mr. Colman's motives for this compliment to that species of gentry; for by an officer we should be apt to think he was a bailiff.—Be that as it may, our honest English merchant, Mr. Freeport, bails Amelia.—Here our author is mistaken, for the messenger had no power to take bail.—Voltaire indeed violates the national manners in this instance without hesitation; but our author seems so sensible of such an infringement, that he makes the officer himself apologize for it in the fifth act.

Spatter next discovers Sir William Douglas to be in the house, and that he is the father of Amelia. In the mean time Freeport, who with an infinite share of philanthropy mixes a dash of oddity in his composition, being informed of Amelia's wants and virtues, offers her a present of two hundred pounds; which she obstinately refusing to accept, he places it in the hands of her worthy landlady Mrs Goodman. The villainous Spatter obtains from the government a fresh warrant, not only against Amelia but her father: and the benevolent Freeport finding that Lord Brumpton, who had been lately dead, was the friend upon whom Sir William Douglas depended for his pardon, applies to the heir of his title, and finding it had been procured, releases the two prisoners. Lord Falbridge, who is equally solicitous for their safety, offers Amelia his hand in marriage, which she accepts with the consent of her father and Freeport, who honestly confesses his benevolence to Amelia had some leaven of self-interest in it, yet generously resigns her to his lordship.

Perhaps no comedy was ever produced upon the stage with a more moral tendency, or less offensive to decency, than the English Merchant. We enter with concern into the fate of the virtuous characters, and we can perceive that the author's feelings always arise in the right place.

Colley Cibber wrote his Nonjuror with an intent to raise the public indignation against that deluded set of men; and his purpose has been generally condemned, since experience has taught us that lenity and a generous confidence can make them as good subjects as any belonging to the crown; witness the late war, and the almost utter extinction of those principles which have given so much uneasiness to a revolution government. Nature has given the drawing, and good sense the colouring, of Mr. Colman's Sir William Douglas. The majesty of Amelia under her

distress is admirable, and the contrast between the manner of her suffering and that of her faithful maid Molly is truly Terentian; but it requires a reader of sensibility to taste it.

After passing these encomiums, the reader cannot suspect that in characterising this comedy we *set down aught in malice*; and therefore we shall be less reserved in observing, that as our poor friend Thomson, the author of the Seasons, said to the late amiable prince of Wales, after losing his place, that his circumstances were more poetical than before; so we think those of Amelia are rather too distressful. What must have become of her, had it not been for the accidental support of Freeport and her landlady? We shall likewise take the liberty to suggest, that Mr. Colman is a little too niggardly of poetical justice with regard to Spatter and La-France; neither do we think, unless, like Voltaire, he had some particular character in his eye, there was any necessity to make him an author. However, we will venture to say, that there are as few reprehensible passages in this comedy as in any that ever appeared on the English or any other Stage.

MONTHLY CATALOGUE.

9. *The Adventures of an Author. Written by himself and a Friend.*
In 2 Vols. 12mo. Pr. 6s. Robinson.

THE wisdom of the Greek philosopher's saying, 'Know thyself,' is exemplified in no instance more than the accounts which authors give of themselves and of each other in performances of this kind. They generally couple an author and a bookseller together, like a quack-doctor and a merry-andrew; the former giving the word of command, and the other going through all his exercises of buffoonery to please the gaping crowd, and to fill his master's pockets. How far this is a just representation of authorship, we shall leave the fraternity to judge, for our readers cannot. We can only speak from our own observation, that if there is any incidents drawn from the life, in the adventures of Mr. Atall, (for such is our hero's name) as an author, it is so caricatured, that we can scarcely discern a stroke which can lead us to guess at the original.

Mr. Atall, who is the most assuming grub that ever appeared in this character, sets out in the world as a lawyer's clerk, then commences spouter, stands a candidate for the stage, becomes the acquaintance of Mr. Hyper, a poet, politician, and critic; next turns beau, rhimester, bully, keeper, gamester, and, towards the end of the first volume, author. He does not shine much in that character in the second volume, where he commences

mences a Reviewer; for at last he resolves to transport himself to Jamaica. He is taken prisoner by a Spanish privateer in the voyage, and carried to St. Sebastians, from whence he and some of his countrymen escape. As we think this the most entertaining part of his adventures, we are tempted to believe the author has in reality some experience of a seafaring life.

Upon his deliverance and return to England Mr. Atall commences pedlar, and enters into partnership with a Jew, who cheats and strips him of his all. He next returns to his trade of authorship, in which he makes, as formerly, but a poor figure. He goes to Bath, and after running through various adventures, he is so kind as to knock his mother on the head, (that is only as an author, for he supposes her to have died a natural death) by which he becomes master of two thousand five hundred pounds a year, and acquires an amiable character.

Such are the general contents of this piece; the second volume of which the author concludes with saying, 'that he expects no quarter from the next monthly batteries of the Reviewers.' Indeed, Mr. Atall, you may make yourself easy; for we will answer for ourselves, that we do not think you worth powder and shot.

10. *The Female American, or the Adventures of Unca Eliza Winkfield.* Compiled by herself. 2 Vol. 12mo. Pr. 6s. Noble.

Mrs. Unca Eliza Winkfield is a most strange adventurer, and her memoirs seem to be calculated only for the wild Indians to whom she is so closely allied. We could therefore have wished, as well for her sake as our own, that this lady had published her adventures at the Fall of Niagara, or upon the Banks of Lake Superior, as she would then, probably, have received the most judicious and sincere applause from her enlightened countrymen and princely relations, and have saved us six hours very disagreeable employment.

11. *The History of Mr. Byron and Miss Greville.* 2 Vols. 12mo. Pr. 6s. Noble.

This history has little to recommend it but its style, which is superior to that we meet with in the generality of Novels. As usual, the hero and heroine are all perfection, in person, sentiment, morals, and conduct; and of course they are persecuted by their ill-fated stars, and the inflexibility of parental opposition. However, they at length come together, and are necessarily then at the very pinnacle of felicity. Miss Greville's delicacy is carried to a very great height, in refusing to make
Mr.

Mr. Byron happy, merely because his interest might be somewhat injured by it, or that he might displease his uncle, who did not, at that time, entertain the most favourable sentiments of the lady; and her earnestly counselling him to marry another woman, to promote the satisfaction of her rival's family, and because she had a greater fortune than herself, is not, we think, considering the ardour of her passion, in nature. Mr. Byron's determination with regard to his first marriage, without coming to any explanation with Miss Greville upon her supposed attachment to another, is precipitate and unjust; and the impropriety of it is farther heightened by his never after mentioning it to her. Upon the whole, however, this production may find admirers among those who are fond of the labyrinths of romantic love, displayed in pleasing language.

12. *The Entertaining Medley: being a Collection of Genuine Anecdotes, Delightful Stories, Frolics of Wit and Humour, with other notable Displays of the Force of the Human Genius, 12mo. Pr. 3s. Robinson and Roberts.*

The Spectator recommends the reading a good printed sermon from the pulpit, rather than an indifferent discourse, tho' an original, by the preacher himself. This compilation of anecdotes, &c. is taken from the Magazines, the Biographia Gallica, and other collections; and is preferable to many modern compositions, which are stuffed with dulness and immorality.

13. *Tunbridge Epistles, from Lady Margaret to the Countess of B**.* 4to. Pr. 1s. 6d. Cadell.

This performance is a tolerable imitation of the Bath Guide: yet, like the generality of imitations, inferior to the original. It contains less variety, fewer incidents, characters, and descriptions, and is therefore less entertaining. But it is written in the same easy, and familiar stile, with the same spirit of gaiety and humour.

E P I S T L E I.

' You beg one to write, tho' I solemnly vow,
I wou'd if I cou'd, but I cannot tell how;
The more I reflect, I'm the more at a stand,
And my pen it drops uselessly out of my hand;
But since I'm persuaded how well you're inclin'd,
And will all have the goodness to take what you find,
I'm picking and chusing, the best I can get,
From the short and the long of our daily Gazette.

My lady Bel Careful is fill'd with fumnices,
 To hear Mrs. Restless has left the Devizes.
 For if it falls out, as it possibly may,
 That she kicks up her heels before councillor Jay,
 She leaves her freehold in default of male heirs,
 To a distant relation of alderman Square's.
 'Tis whisper'd about, that it must be agreed
 That my lady Dejointure will part with her weed;
 Though as for the Dean (I forbear to say who)
 He has so much to say, and so little to do,
 That a body can venture without conjuration
 To say that he'll not be her nearest relation:
 The Lieutenant Colonel has manag'd his part;
 But who can reproach a young dowager's heart?
 Whose grief was so great, she did nothing but pray,
 My lord has been dead—a week, all but a day.
 In all our endeavours to people the land,
 Since Hymen has justly the principal hand,
 Miss Biddy Decoy, in the wane of her life,
 Consenteth to suffer the name of a wife.
 The bridegroom and bride were at church t'other morning,
 (You may rest well assur'd all the parish had warning)
 In his hand he conducted the maidenly dame,
 Confus'd from a nice apprehension of shame;
 Her eye was half-clos'd as she stream'd up the aisle,
 And she purs'd up her mouth in the form of a smile,
 In which, tho' I'm re'lly no friend to disguise,
 I must freely confess that I think she was wise,
 Lest haply the loss of ten teeth of a side,
 Might have help'd to decypher the age of the bride.
 This grand celebration has caus'd a *fracas*
 As some are dispos'd to interpret the law,
 Who envying poor Bridget her bonny young swain,
 Have ventur'd to breathe the poetical vein.

E P I T H A L A M I U M.

STROPHE.

The rosy morn with chearful ray,
 Has brought the long expected day,
 For which so oft I've pray'd.
 Away, ye envious prudes, away!
 Forbear to see me blush, to say
 I wou'd not die a maid.

ANTISTROPHE.

' Let envy cease and scandal hush !
 Nor dare provoke the Bride to blush,
 In telling what she pray'd for :
 For when a rich old virgin can
 Procure a handsome poor young man,
 What shou'd she die a maid for ?'

In Mr. Pope's miscellaneous works there is an inimitable piece of mellifluous nonsense, beginning with these lines——

' Flutt'ring spread thy purple pinions,
 Gentle Cupid o'er my heart.'——

called, a song, written by *a person of quality*. The second Epistle in this collection contains a soliloquy by Mr. De Gay, which is a composition of the same species, and may be considered as an attempt to ridicule the sonnets, and elegies, and all the frivolous effusions of poets in love.

In the subsequent epistles lady Margaret acquaints her correspondent with what we are to suppose were the common occurrences and the general topics of conversation at Tunbridge Wells.

14. *Poetical Epistles, to the Author of the New Bath Guide, from a Gentle Family in*——shire. 4to. Pr. 1s. 6d. Dodsley.

This writer has imitated the versification of the New Bath Guide, and is no despicable poet. But he gives his readers no variety ; he seldom attempts a humorous description ; he scarcely relates one ludicrous adventure ; in short, he fills his Epistles with compliments on the ingenuity of the Bath Guide, without endeavouring to imitate the most essential part of Mr. A—y's performance.

15. *The Poet's Wardrobe : or, Livery of the Muses : A Poem. Written in Hudibrastic Verse. And addressed (by Way of Letter) to a particular Friend.* 8vo. Pr. 6d. Henley.

Poets in these days may well complain, that the livery of the muses is poor and shabby. The generality of their productions are miserable. A hat, a wig, a pair of breeches are much more valuable articles than a modern poem. We are therefore not in the least surpris'd to hear this unfortunate bard thus lamenting the meanness of his garb :

' A hat I have—but wond'rous shabby,
 Corners fring'd out, and sides grown scabby.——

My

My wig, that might with most compare,
 Now scarcely boasts one crooked hair.—
 Without abuse, or using tongue ill,
 'Tis fit, in short, for nought but dunghill;
 Or to be hung in field of grain,
 To fright away the pilfering train.—
 My only coat, once Saxon blue,
 Camelion like, has chang'd its hue;
 And wanting taylor to repair rent,
 Is grown at arm-pits, quite transparent;
 Malicious time's destructive fell blows
 Have likewise thresh'd it out at elbows.* &c.

This performance is not destitute of humour; but it is too short and insignificant to deserve any particular recommendation.

16. *Poems on various Subjects. Viz. The Nunnery, The Magdalens, The Nun, Fugitive Pieces.* 8vo. Pr. 2s. Robson.

This collection contains seventeen little pieces, some of which have been printed before. The Elegy written among the Ruins of an Abbey, the Epistle from Yarico to Inkle, and Il Latte an elegy lately published by the same author, are not included in this number. We have already reviewed the Nunnery, the Magdalens, and the Nun; the rest are written in the same easy, elegant, and agreeable stile. The author is Mr. Jerningham.

ALISIA. A BALLAD.

To yon dark grove Alisia flew,
 Just at th' appointed hour;
 To meet the youth whose bosom true,
 Confess'd her beauty's pow'r.
 All that fair beauty cou'd bestow,
 Or fairer virtue give,
 Did on his face unrival'd glow,
 And in his bosom live.
 But not the charm of beauty's flow'r,
 Or virtue's fairer charm;
 Cou'd in her father's soul the pow'r
 Of Avarice disarm.
 He bad the youth his mansion fly,
 And scorn'd his ardent vow:
 And when the tears flow'd from his eye,
 He bad them faster flow.

Alisia with a bleeding mind,
Beheld the injur'd youth :
And vow'd, in holy wedlock join'd,
To crown at length his truth.

As she forsook her native seat,
' Farewell ye fields so fair ;
May blessings still my Father meet !'
She said—and dropt a tear.

Th' oppression of a parent's hand,
A parent dead to shame :
In her meek breast by virtue fan'd,
Ne'er quench'd the filial flame.

Now safe she reach'd th' appointed ground,
Tho' love was all her guide ;
But absent when the youth she found,
She look'd around and sigh'd.

Each breeze that rustled o'er the tree,
Sooth'd for a space her smart ;
She fondly cried—Oh that is he !
While patted fast her heart.

The pleasing images of hope,
Night's terrors now deform :
While on her mind drear sceneries ope,
And raise the mental storm.

On some rude stone she bow'd her head,
All helpless and forlorn ;
Now starting from her rugged bed,
She wish'd the long'ring morn.

With heavy heart I now unfold,
What th' absent youth befell ;
Who fierce beset by ruffians bold,
Oppress'd with numbers fell :

At length the morn disclos'd its ray,
And calm'd Alisia's fear ;
She restless took her various way,
(Distracted) here and there.

Thus as she wander'd, wretched maid,
To mis'ry doom'd ! she found
A naked corse along the shade,
And gash'd with many a wound.

Struck to the soul at this dread scene,
All motionless the blood !
To view the raven bird obscene,
Drink up the clotting blood.

What horrors did her breast invade,
When as she nearer drew ?
The features that the raven fed,
Her lover gave to view.

With shrieks she rent th' affrighted air !
To tears had fond recourse ;
With frantic hand now tore her hair,
Now sunk upon the corpse.

Then throwing round a troubled glance,
With madness' ray inflam'd :
Beheld some travellers advance,
To whom she thus exclaim'd.

' Ye base inhuman train, away !
What urg'd you to this deed ?
You've turn'd my gentle love to clay,
And bad me sorrow wed.

' Hark, hark ! the raven flaps her wings—
She drinks his blood again—
Ah ! now she feeds on my heart-strings—
Oh Jesu ! soothe my pain.'

This scene of woe what could create,
The travellers admir'd ;
While shrinking at the blow of fate,
She with a groan expir'd.

This story is not less affecting than that of Pyramus and Thisbe in Ovid's *Metamorphoses*, and is told with elegant simplicity. Our readers will not be displeased with another little piece, entitled

' THE ROOKERY.

' Oh thou who dwell'st upon the bough,
Whose tree does wave its verdant brow ;
And spreading shades the distant brook,
Accept these lines, dear sister Rook !
And when thou'lt read my mournful lay,
Extend thy wing and fly away,
Left pinion-maim'd by fiery shot,
Thou should'st like me bewail thy lot ;

Left

Left in thy rook'ry be renew'd,
 The tragic scene which here I view'd.
 ' The day declin'd, the evening breeze
 Gently rock'd the silent trees,
 While spreading o'er my peopled nest,
 I hush'd my callow young to rest :
 When suddenly an hostile sound,
 Explosion dire ! was heard around :
 And level'd by the hand of fate,
 The angry bullets pierc'd my mate ;
 I saw him fall from spray to spray,
 Till on the distant ground he lay :
 With tortur'd wing he beat the plain,
 And never caw'd to me again.
 Many a neighbour, many a friend,
 Deform'd with wounds, invoc'd their end :
 All screaming, omen'd notes of woe,
 'Gainst man our unrelenting foe :
 These eyes beheld my pretty brood,
 Flutt'ring in their guiltless blood :
 While trembling on the shatter'd tree,
 At length the gun invaded me ;
 But wayward fate severely kind,
 Refus'd the death, I wish'd to find :
 Oh ! farewell pleasure, peace, farewell,
 And with the gory raven dwell.
 Was it for this I shun'd retreat,
 And fix'd near man my social seat ?
 For this destroy'd the insect train,
 That eat unseen the infant grain !
 For this with many an honest note,
 Issuing from my artless throat ;
 I cheer'd my Lady, listning near,
 Working in her elbow chair !'

It is impossible to read these concluding lines in which is described the attitude of *my Lady*, without a smile of approbation.

17. *An Ode to Genius.* By J. Jennings, Master of St. Saviour's Free Grammar School, in Southwark. Fol. Pr. 6d. Cabe.

The province of genius is like a spacious garden.—Where Mr. Jennings might have gathered many beautiful flowers, he contents himself with selecting two or three daisies. The whole performance is included in four pages.

18. *An Essay on Friendship, a Poem.* 4to. Pr. 1s. Cooke.

This Essay contains many salutary precepts concerning friendship, but nothing uncommon: By the following lines our readers will perceive, that the author's poetical abilities are not contemptible.

' True friendship grows not with the *lust* of gain,
Nor will she fort with pleasure's *sensual train*;
A *conscious* indigence can never prove
The vig'rous source of such exalted love;
Nor can *like manners* raise the gen'rous fire
In vicious minds; for vice can ne'er inspire
The sacred flame: The slave of vice, forlorn,
E'en on a brother looks with secret scorn.
Hail, Virtue, then! 'tis thy intrinsic worth
That can alone give genuine friendship birth:
Yet pleasure, profit, and convenience join
To aid its growth, and make it brighter shine.'

19. *Elegies.* By Thomas Ruffel, M. D. 4to. Pr. 1s. 6d. Cadell.

It is difficult to ascertain the true character of these Elegies. The author does not appear to want a genius for plaintive poetry. We might produce several passages in which there is agreeable imagery, and an air of solemnity in the flowing of his lines; yet, on the other hand, in many instances his numbers are prosaic, and his sentiments uncouth. Speaking of a shipwreck, he says,

' The echoing skies the drowning sailors rend,
In fearful shrieks, with dying groans combin'd;
Some, muttering their pray'rs, th' abyss descend,
Leaving above their fleeting ghosts behind.'

These Elegies are four in number, viz. The Storm, Strephon, a Love-Elegy, and one on the death of Dr. Young.

20. *State Necessity not considered as a Question of Law.* 4to. Pr. 1s. Kearsly.

The seeming absurdity of this title is compensated by the good intention of the subject. The author thinks very properly, that in the game of chess, the pawns (which by the bye ought to be spelt *Pions*, and in the Eastern language signifies common men) are the strength of the state,

Without whose aid, king, queen, and all,
Unguarded stand, and soon must fall.

The author has summed up his doctrine in the following lines, which are far from being destitute of good sense and poetical merit.

It matters not one single pin,
 Who's in or out—who lose or win :
 What hand, of state, assumes the rule ;
 Who acts the knave, or plays the fool :
 Borne down, by this enormous weight,
 Rushes the structure of the state,
 And till we pay this mighty score,
 Reform, grow wise, contract no more ;
 Trust me, the nation drags a chain,
 Of which the people may complain.
 For howsoe'er the game is play'd,
 What ministers, or peers are made ;
 The publick treasure, how expended ;
 The state patch'd up, or wholly mended :
 A million voted ev'ry year ;
 Exchequer fums however clear :
 By whomsoe'er these sweets are tasted ;
 The people are codill'd and basted.

21. *The Buck. A Poem.* 4to. Pr. 1s. Smith.

This is a very decent moral poem, and executed with a considerable degree of genius. The moral the author inculcates is what we may properly call Anti-Buckism, and we are pleased to have an opportunity of recommending to the younger part of our readers the following picture, which is but too faithfully drawn from the life.

Languishing o'er his morning tea,
 This victim of intemperance see ;
 Who scarce with trembling hand can fill
 The draught, to wash down last night's pill.
 His blood no more its course maintains,
 Through the nice filaments of veins ;
 The way where acrid salts impede,
 Forcing the current to recede ;
 Which stagnating upon the heart,
 Mocks all the vigilance of art.
 But let the muse, with friendly veil,
 His dreadful close of life conceal !

22. *Some Observations on the Causes of the Dearness of Provisions in general ; and Corn in particular.* 8vo. Pr. 1s. Bladon.

This author says, ' It is generally allowed by farmers that wheat at four shillings the bushel on an average is dear enough
 for

for them, and I think, with some other people, except in years of scarcity, it is in the power of the legislature to keep the price of the best of that grain between three and five shillings the bushel, if a general and standing law, was made that no bounty should be given when the price of good merchantable wheat exceeded four shillings a bushel, and all exportation (except to our own ports and colonies) prohibited on a severe penalty, when the price of such wheat exceeds five shillings a bushel Winchester measure.

‘And here I would premise the enforcement of a law that no other measure than that should be used in the kingdom, the present inequality being productive of a great many disputes and quarrels, and some law-suits; this is the ancient standing measure of the country, and the use of it was intended to be general, and no doubt but it would be better if it was so, for all sorts of pulse and grain except wheat; which I think in all reason ought to be sold by weight every where, as the custom is now in some places; what that weight should be must be determined by better judges than myself, but as the customary weight of four bushels of meal at London is two hundred and a quarter, I should suppose somewhat thereabout might serve for wheat all over the kingdom: perhaps the Essex millers may object to this weight, as their custom in some part of that country is fourteen pounds in a sack more, and I suppose the farmers who have not been used to the custom of selling by weight, will object to weighing at all, and be desirous to continue the custom of selling that grain by measure still, but there are many obvious reasons why it should not be so.’

As we do not profess ourselves judges of this subject, we can only submit the sentiments of every author who writes upon it to the public. Those of the pamphlet before us are among the most rational and practicable of any we have seen.

23. *Important Considerations upon the Act of the thirty first of George II. relative to the Assize of Bread.* 8vo. Pr. 1s. Woodfall.

This writer thinks that Mr. Alderman Dickenson, who obtained the act of the 31st of George II. chap. 2d, 29, being misled by some interested cornfactors, mealmen, and bakers, upon pretence of improving the quality and reducing the price of bread in favour of the poor, undertook, and prevailed on parliament, to pass an act, repealing the former: by which new act, the three different species of assized bread, were reduced to two only, viz. Wheaten and Household; and new prices and new tables of assize, regulating the said prices in-

roduced—Since that time the public have universally complained, (and every year more and more) as well of the greater dearness, as of the much worse quality of bread, though unacquainted with the true foundation of their complaints, for which a variety of *false and ridiculous causes* have been assigned, and *remedies impracticable, anti-commercial, and dangerous*, absurdly proposed.

Our author is a strenuous advocate for the landholder and the farmer, and believes himself the most important of all important considerers upon this subject.

24. *Considerations on the Expediency of raising, at this Time of general Dearth, the Wages of Servants that are not Domestic, particularly Clerks in Public Offices.* 8vo. Pr. 1s. Nicoll.

This pamphlet is very *feelingly* written, being intended, as a second title expresses, to convey "thoughts on a modern position, that clerks in public offices ought not to marry, and that fifty pounds a year is abundantly sufficient for their subsistence; in a letter to a merchant of London."

The author is a warm, and indeed a sensible, advocate for raising the wages of clerks in public offices, especially at this time, when the price of the necessaries of life is so much enhanced. He gives us a detail of the expences, fare, and furniture of a clerk at fifty pounds a year, and shews very plainly that let him live ever so economically, it is impossible he can save at the year's end above twenty shillings and nine-pence, without allowing him, at his own cost, one night at Sadler's-wells, one drop of wine or punch, one dish of tea or coffee, one pennyworth of fruit, one pipe of tobacco, or one pinch of snuff.

25. *An Appeal to the Public: or, Considerations on the Dearth of Corn, &c.* 8vo. Pr. 1s. Keith.

Agriculture has lately employed as many pens as ploughs; and this author, like all his brethren who write upon the subject, offers his nostrum, which he says, is infallible for procuring relief to the poor. He thinks that if the bounty on exported corn be reduced about $\frac{1}{10}$ th, or $\frac{1}{12}$ th part, it could not prejudice trade, but would contribute to pacify the people, and by preventing the necessity of embargoes, or acts of prohibition, would prove an ease to parliament. He declares against withdrawing the bounties on exported corn, as well as erecting magazines in every county; and in his preface observes very justly, that writers on this subject have been so numerous, that it is become stale.

26. *The true Interest of Great Britain, in regard to the Trade and Government of Canada, Newfoundland, and the Coast of Labrador. Shewing the Absurdity of appointing military and naval Officers to rule over a commercial People; and the great Unsafeness and Prejudice that is occasioned by such unnatural Appointments; which are made more through Interest than Merit.* 8vo. Pr. 1s. 6d. Williams.

Another nostrum-monger—All in the wrong! and this nation never can be happy till his majesty shall be pleased to discard governor-general Murray, governor admiral Palliser, and governor captain Johnston, and take this author into his privy council, by way of introduction to his being appointed first minister of state.

27. *A Letter to the Earl of Bute, upon his Union with the Earl of Chatham, in Support of the popular Measure of a Four Shillings Land-Tax.* Fol. Pr. 6d. Almon.

This writer is very angry with the supposed connection between the two noble lords mentioned in his title-page; and desires the earl to whom he addresses his letter, to take care of his own head, if he does not pursue measures which are necessary for his own and the public safety, meaning such measures as he (the author) shall please to prescribe.

28. *Letters which have passed between John Beard, Esq; Manager of Covent-Garden Theatre, and John Shebbeare, M. D.* 8vo. Pr. 1s. Kearsly.

This pamphlet contains an arraignment of Mr. Beard for keeping a comedy of Dr. Shebbeare's two years, and then refusing to act it, because he did not think it fit for the stage.

29. *The French Flogged, or, the British Sailors in America, a Farce of two Acts, as it was performed at the Theatre Royal Covent-Garden.* 8vo. Pr. 1s. Williams.

If we had not actually perused this performance, we could not have believed that so much nonsense could have been committed to print.

30. *Phillis at Court; a Comic Opera of three Acts. As it is now performing, with great Applause, at the Theatre-Royal in Crow-Street, Dublin. The Music by Signior Tomaso Giordani.* 8vo. Pr. 1s. Williams.

The reader, upon perusal, will perceive this comic opera to be no other than the late Mr. Lloyd's opera called *The Capricious Lovers*, with a few insignificant alterations.

31. *The Ghost a Comedy of Two Acts. As it is performed, with great Applause, at the Theatre in Smock-Alley, Dublin.* 8vo. Pr. 1s. Williams.

Though we can bestow no extravagant encomiums upon this comedy, or its catastrophe, yet we think it superior to some other pieces performed at the same theatre, which we have lately reviewed.

32. *The Case of Miss Leslie, and her three Sisters; the Manufacturers of Thread for Lace, equal to any Foreign; in an Address to the Public, but particularly to the Patriotic Societies, for the Encouragement of Arts and Manufactures, published at the Request, and by the Desire of several Persons of Distinction.* 8vo, Pr. 6d. Cadell.

Miss Leslie and her sisters must have been guilty of the most atrocious forgeries, or they are greatly injured by their opposers. We never saw a more satisfactory case than this, to prove that vast sums may be saved to the nation by encouraging their manufacture. Even the chief objection which can be urged against it pleads strongly in its favour, for the more money it may require in carrying it into execution, the greater will be the saving to the public.

As a supplement to the case before us we must observe, that this nation is in a deplorable situation, if a little cabal of self-interested managers can defeat that public spirit which the legislature (without mentioning the efforts of the Patriotic Society in the Strand) has so gloriously exerted for the extension and improvement of our arts and manufactures.

33. *A New Topic of Conversation.* 8vo. Pr. 1s. 6d. Bladon.

Though the author of this pamphlet is an indifferent writer, yet his subject is important; and perhaps some restriction to the vast temptation of that species of usury introduced by tradesmen giving long credit to their customers, would be one of the most useful regulations that could come under the consideration of the legislature.

34. *A Dissertation upon Head Dress; together with a Vindication of High Coloured Hair, and of those Ladies on whom it grows: the whole submitted to the Connoisseurs in Taste, whether Ancient or Modern, of what Nation or Kingdom soever. By an English Periwig-Maker.* 8vo. Pr. 1s. Williams.

This pamphlet surpasses comprehension, and is unworthy of the least attention.

35. *The French Verbs, or a new Grammar, in the Form of a Dictionary. Containing all the irregular Verbs of the French Language, conjugated at full Length, according to the newest Decisions of the Academy. Digested in so easy a Manner, that not only Beginners, but even those who write the Language, though unable to speak it, may instruct and perfect themselves without the Assistance of a Master.* 12mo. Pr. 3s. 6d. Vaillant.

Every one acquainted with the French language knows, that the intricacies of the irregular verbs render it the most difficult for foreigners to speak or write with propriety; and this pocket Dictionary, which is the only one of the kind we have met with adapted to the English, will certainly be serviceable to those who are desirous of attaining the niceties of the French tongue.

36. *The Looking-Glass: or Portrait of Life. Exemplified in Twenty-four Dialogues. To which are added, moral Reflexions proper to be impressed on the Minds of Youth.* 8vo. Pr. 1s. Noble.

A young spark having spent an evening at a club, gives his father an account of his entertainment, and the characters of the company; which he describes in alphabetic order. Almost the whole society, according to his representation, are knaves, fools, or coxcombs. On each character the old gentleman takes occasion to make some remarks, calculated to guard his son against the foibles he has described.

The father's observations, though trite and obvious, are generally pertinent and just.

37. *The Arithmetic of Infinites, and the Differential Method; illustrated by Examples.* 8vo. Pr. 7s. 6d. Nourse.

The first attempt towards the investigating of curvilinear areas, by considering them as the limits of circumscribed or inscribed figures of a more simple kind, was made by Lucas Valerius; but afterwards Cavalerius, an Italian, about the year 1635 advanced his method of indivisibles, in which he abbreviated the demonstration of the antients, and removed the indirect form of reasoning used by them of proving the equality or proportion between lines and spaces, from the impossibility of their having any different relation, by applying to those curve magnitudes the same direct kind of proof before applied to right lined quantities.

The *Arithmetica Infinitorum* of Dr. Wallis was the next improvement of this kind which appeared before the invention of fluxions. Archimedes had considered the sums of the terms in arithmetical progression, and of their squares only (or rather the limits of these sums only) as being sufficient for the men-

suration of the figures he had examined. Dr. Wallis treats this subject in a very general manner, and assigns similar limits for the sums of any powers of the terms, whether the exponents be integers or fractions, positive or negative. Having discovered one general theorem which includes all others of this kind, he then composed new progressions, from various aggregates of these terms, and enquired into the sums of the powers of these terms, by which he was enabled to measure accurately, or by approximation, the areas of figures of any sort. He supposes the progressions to be continued to infinity, and investigates, by a kind of induction, the proportion of the sum of the powers, to the production that would arise by taking the greatest power as often as there are terms. It must indeed be confessed, that his demonstrations, as well as some of his expressions, (especially when he speaks of quantities more than infinite) are not entirely unexceptionable; however, it is certain this valuable treatise contributed to produce the great improvements which soon after followed.

Sir Isaac Newton has accomplished what Cavalierius wished for, by inventing the method of fluxions, beyond which nothing farther can perhaps be expected, unless, with Mr. Ditton, we conclude that the next improvement will be the science of pure Intelligences.

The work before us is divided into three parts. In the first part the arithmetic of infinites, and the differential method of calculation, are treated with elegance and propriety; the second contains the chief properties of the conic-sections, demonstrated in an easy, comprehensive, and concise manner, entirely freed from those analytical investigations with which treatises of this kind are too generally perplexed; and in the third and last part we meet with several new and interesting properties of the most useful mechanical curves, as the conchoid, cissoid, cycloid, &c. together with a great variety of curious discoveries relating to the doctrine of curve-lined geometry.

We therefore recommend this work to the perusal of such as would rise above mediocrity in the mathematical sciences, especially as the ingenious author has (in our opinion) treated his subject in such an easy and familiar manner as to be readily understood by the generality of his readers.

38. *The Triumph of Inoculation; a Dream.* 4to. Pr. 1s. Payne.

This dream, as we learn from the preface, was originally addressed, in the course of an epistolary correspondence, to the late lady Mary Wortley Montague, and, which is of more importance, was honoured with her ladyship's approbation. It is well known, that it was by this lady inoculation was first introduced

produced into England, for which signal service we certainly owe her greater obligations than to any prince or patriot that ever existed in this kingdom. The intention of this little performance was to ridicule the physicians and others who at that time opposed the salutary invention, and had it been then published, it possibly might have had, in some degree, the desired effect: little, however, can be expected from it at present, as there are not, in this nation, above half a dozen idiots left, who pretend to reason against inoculation; it must therefore be considered merely as a piece of composition, in which light it will appear not entirely without merit.

39. *A Letter from Dr. Glas to Dr. Baker, on the Means of procuring a distinct and favourable Kind of Small Pox. And on the Use of cold Air and cold Water in Putrid Fevers.* 8vo. Price 1s. Johnston.

The medicinal abilities of Dr. Glas are well known from his excellent Commentary on Fevers, and the subject of his present enquiry is of great importance; it follows therefore, that this pamphlet claims the attention of those whose profession it is to preserve and restore the health of their fellow-creatures. It seems the doctor had for some time been endeavouring to gain information concerning the present successful method of inoculation, as practised in certain parts of the Kingdom, when he received Dr. Baker's late pamphlet upon this subject; from whose opinion he differs in some respects, but with whom he entirely agrees in the laudable intention of being serviceable to the public, by discovering his sentiments concerning the cause of the amazing success which hath attended this new method of inoculation. The late writers on this subject seem pretty generally to agree in their opinion of the advantage attending the exhibition of mercurials in the preparatory course: our author, from comparing the success of those who give mercury, with that of others who do not, doubts whether the benefit of preparation be extended beyond preventing the inconveniencies that may arise from worms, and foulness of the bowels and stomach, and from foulness of the vessels and thickness of the blood when the patient is attended by a fever. He is also of opinion, that very little depends on the method of communicating the disorder; but that the principal difference in the practice of these new inoculators, from that of other practitioners, consists in their constant attention to keep their patients in a sweat for some time before the eruption, and to proportion the degree of perspiration to the height of the fever. By this means, our author thinks, the number of pustules is prevented from being too great, and consequently the danger of the disorder entirely avoided;

avoided ; it being very certain that the danger is generally in proportion to the number of pustules, and that a distinct and favourable kind of small-pox never kills any body. The doctor's reasons for this opinion appear to be well founded, and if it should hereafter be confirmed by experience, it will naturally lead to much more salutary methods of treating this disease when caught in a natural way, as it will, in that case, be equally easy to proceed upon the same principle.

40. *The Art of Midwifery reduced to Principles : in which are Explained the most safe and Established Methods of Practice in each kind of Delivery, with a Summary History of the Art : Translated from the French original, written by the late Dr. Astruc, Royal Professor of Physic at Paris, and Physician to the French King ; to which is added an Appendix, by the Translator.* 8vo. Pr. 5s. Nourie.

Though the present performance is much superior to that which appeared under a different title some months ago* ; yet we are surprised, that it should have been thought worth while to publish a second translation of a book written by a physician who never practised midwifery, and consequently incapable of correcting the errors of former writers, from whose works his Treatise was taken. It is indeed a mere compilation, which, though it may contain the general principles of French practice, and as such may deserve to be read by those who are desirous of knowing the present state of the obstetrical art in that country, abounds, nevertheless, with false theory and irrational practice. Our present translator indeed, sensible of this defect, has thought it necessary to subjoin an Appendix, in which Dr. Astruc's erroneous opinions are controverted, and many of his mistakes corrected. The first part of this Appendix (or rather the first Appendix, for there are two,) contains receipts, from the Pharmacopœia of Paris, for preparing the medicines prescribed in this work. The second consists of "illustrative remarks on conception and pregnancy, and on those particulars in the practice taught by Dr. Astruc, which vary from the methods adopted by the best accoucheurs here."

Such is the general title of the second Appendix, which is throughout well written, and the arguments it contains are, in general, so rational and conclusive, as to shew the author to be well acquainted with the subject.

* See Crit. Rev. vol. xxi. p. 461.

41. *An Estimate of the Manners and Principles of the modern French.* By Monsieur Helvetius, Author of the *Essay on Spirit*. With Notes by the Translator. 8vo. Pr. 2s. Newbery.

We have very carefully perused this performance, which is a snip-snap imitation of a famous pamphlet written by Dr. Brown, under the same title. The author censures beaux, philosophers, and physicians, and tells us, that neither the secret disease nor the small-pox ever made such havock amongst the French as frivolousness. As Englishmen, monsieur Helvetius, we are extremely glad to hear this account of your countrymen: we hope it is true, and that the following picture is likewise drawn from the life:

‘ Merit, in her garret as in an observatory, examines every thing, and says nothing. Self-sufficiency, in the habit of a Financier, looks at nothing, yet judges of every thing. With a single stroke of her pen, she directs the ruin of whole provinces; and then congratulates herself, on not having as yet reduced the miserable inhabitants to eat grass.

‘ Let the enemies of the state triumph; for our part, we will aim at nothing but our own destruction: such is the present fashionable language and conduct! the arms refuse to obey the head, and the head remains inactive for want of arms. We shall soon, no doubt, have summer quarters, to drink lemonade and refresh ourselves. Nay, I should not be surprised to hear of toilets being laid in our trenches, and of our gunpowder being scented. *Heroism* is now no more than an obsolete word, occurring no where but in History and Romance. We even avoid it as something ridiculous. No matter what becomes of our country’s honour, provided we lose nothing of our rights to licentiousness and effeminacy.

‘ There is not a man amongst us, who does not glory in serving his prince; and, yet, there is not a man amongst us, but is ashamed to wear the badge of his prince’s service. The nations about us think no dress more becoming and honourable than a military uniform, whilst we consider it as only fit for black-guards. A nobleman, to appear in Paris in the dress of a soldier, must have as much courage, as one of the pope’s officers to attack a Prussian. We had much rather wear the livery of frivolousness and luxury, than that of valour. But where is the wonder? There is no longer the age of heroes.’

The remaining part of this production is equal to the specimen above exhibited, and we shrewdly suspect that the whole is designed as a banter upon the understanding of the English, by caricaturing the features of the French.

42. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey-Church, Westminster, on Friday, January 30, 1767: being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By Robert Lord Bishop of Oxford. 4to. Pr. 6d. Cadell.*

The scope and intention of this discourse is to shew, That true principles of religion, and obedience to legal authority on those principles, with acquiescence under every established government consistent with the common rights of mankind, are the only sure foundations of civil happiness.

This proposition is opened and explained by his lordship, with that perspicuity and elegance which distinguish all his former compositions.

43. *A Sermon preached before the Honourable House of Commons, at St. Margaret's, Westminster, on Friday, January 30, 1767. By Beilby Porteus, D. D. Prebendary of Peterborough, and Chaplain to his Grace the Lord Archbishop of Canterbury. 4to. Pr. 6d. Payne.*

The natural tendency of the Gospel to promote the happiness of society is the subject of this discourse.

As it has been alledged, that religion was concerned in the production of those calamities in which this kingdom was involved in the last century, Dr. Porteus takes occasion to shew, that this is a groundless insinuation.—‘It appears, he says, that religious principles of any kind had not near so large a share in occasioning the miseries of the times in question as is generally imagined, and the principles of the Gospel none at all. The case is the same in most of the other dissensions that are usually styled religious. To the account of human policy must be charged a great proportion of the guilt; to ignorance, superstition, hypocrisy and enthusiasm, all the rest. But were we even to allow the very reverse of this to be true; were we to admit that Religion has been, through the mistakes of weak, or the artifices of wicked men, the occasion of all the evils falsely imputed to it, yet still we should not scruple to affirm, that the mild and peaceful and benevolent genius of the Gospel has actually appeared by its effects, that civil society in general, and this kingdom in particular, are upon the whole under infinite obligations to its divine and blessed influence on their most important concerns, have reaped from it more substantial benefits than from any other institution upon earth, and found it by happy experience to be a Religion intirely worthy the gracious Father of the universe, and the Saviour of mankind.’

This discourse is written in a clear and manly stile, and is very properly adapted to the occasion on which it was delivered.

44. *A Plea for the Subscription of the Clergy to the Thirty-Nine Articles of Religion.* 8vo. Pr. 1s. White.

This plea for the subscription of the clergy to the xxxix articles is supported by several just observations. Though the author may be thought by some to have taken the unfavourable side of the question, he appears to have a sincere regard for protestant liberty.

45. *The Power of Faith and Godliness exemplified, in some Memoirs of Theophilus Lobb, M. D. F. R. S.* By John Green. 12mo. Pr. 2s. Buckland.

This volume contains a minute account of the piety of the late Dr. Lobb, and his prayers on many different occasions; several of the most material occurrences of his life; the history of his man Joseph; and other particulars extracted from his diary: likewise a copy of verses on the publication of these memoirs, by Dr. Thomas Gibbons, and a list of the books which have been published by Dr. Lobb.

46. *Thoughts on Time and Eternity. Occasioned by the late affecting Loss of several eminently great and good Men among the Dissenters.* By E. Harwood. 8vo. Pr. 1s. 6d. Becket.

The generality of those writers who have published their meditations on subjects of religion, have met with no favourable reception from readers of taste; because their writings have had nothing but their piety to recommend them. Their sentiments have been trite, their style unpleasing, and perhaps in fifty pages there has not appeared the least spark of genius. The writer before us is of a different character. His ideas are lively, his diction animated and expressive, but rather too much encumbered with epithets. The reader who finds nothing to enliven his imagination, and engage his attention in such a writer as Drexelius, will meet with entertainment in these moral reflections of Mr. Harwood.

47. *Six Discourses on the following Subjects: I. The Use of the Law. II. The Insufficiency of the Creature, &c. and the All-sufficiency of Christ. III. The Effect of the Grace of God upon the Hearts and Lives of Professors. IV, V, VI. The Parable of the Sower.* By the Rev. Samuel Hicks, Rector of Wrestlingworth, in Bedfordshire. 12mo. Pr. 2s. Dilly.

From the title-page of this volume, the intelligent reader will be able to form a sufficient idea of the contents.

48. *Mutual Knowledge in a future State; offered as an Argument of Consolation under the Loss of Friends. In a Sermon, preached by William Dodd, LL. D. Chaplain to the late Lord Bishop of St. Davids, and one of his Majesty's Chaplains in Ordinary. 8vo. Pr. 6d. Faden.*

Nothing, certainly, can afford us greater consolation on the death of our friends, than a belief that we shall meet again in a state of perfect and everlasting felicity. This argument is very properly applied in this discourse, and enforced by a variety of interesting considerations. But in the following reflection the author exceeds the limits which revelation prescribes.

‘How eligible, in this view, must be that future world, that *kingdom of universal reception*, to which every pilgrim below is unerringly directed, and at which every pilgrim must undoubtedly arrive! Not a friend left behind, but we shall one day welcome thither: not a friend left behind, but shall one day *glad our expecting eyes*, and add by his arrival augmentation to our bliss!’

This, no doubt, is a very comfortable doctrine; but unfortunately a doctrine on which we cannot, in every case, depend. For Christianity assures us, that this exalted privilege is reserved for those only who are duly prepared and qualified for a state of bliss. Were the mansions of happiness open to all, were every pilgrim indiscriminately admitted, heaven itself would become a scene of confusion, and the habitation of the just a den of thieves.

To this discourse is prefixed a short account of the life and writings of the late bishop of St. Davids, and a letter of condolence to Mrs. Squire, in which Dr. Dodd has displayed the virtues and accomplishments of his patron, by many elaborate, and, as we apprehend they will be called by the generality of his readers, extravagant encomiums.

49. *The Practice of Inoculation justified. A Sermon preached at Ingatestone, Essex, October 12, 1766, in defence of Inoculation. To which is added, an Appendix on the present State of Inoculation; with Observations, &c. By Robert Houlton, M. A. Chaplain to the Earl of Ilchester, and officiating Clergyman at Mr. Sutton's. Published by general Request. The second Edition. 8vo. Pr. 2s. Wilkie.*

The design of this discourse is to vindicate the common practice of inoculating the small-pox against all objections of a religious nature.

The appendix on the present state of inoculation, is a kind of panegyric on Mr. Sutton, a surgeon in the county of Essex, who within the last three years is said to have inoculated twenty thousand persons.

* Of the above multitude, says Mr. Houlton, he denies that a single patient has died fairly from inoculation, (by him or his assistants) or from its effects. The death of two or three reported to have died was owing, one to his own imprudence in being drunk several times during the eruption; the other two to complicated disorders, which would have killed them had they not been inoculated; for as to the small-pox, they had but very few pustules, and had taken their leave of Mr. Sutton.*

This short quotation is a proof of Mr. Sutton's great success, and at the same time a specimen of our author's diction.

* * To this discourse Mr. Houlton has prefixed a letter to the Critical Reviewers, in which he says, we 'have made one Toft the publisher of three of his pieces, viz. a Sermon on Detraction, and two pamphlets, signed Oxoniensis; neither of which he printed or published.'

In answer to this *important* charge we reply, that, with regard to these pamphlets, if our printer has made any mistake, it is of no consequence. T. Toft was the vender. With respect to the Sermon, the author himself is guilty of gross detraction, the very crime he attempted to expose; for Strupar was the publisher of that discourse, and we have actually subjoined his name to the title, in our Review*.

He alleges, that we have 'manifestly discovered a partial design.' But in what respect we cannot conceive: for it could be no advantage to any man living to have his name annexed to the publications in question.

This letter is injudiciously placed at the head of a SERMON. Serious readers, who expect evangelical meekness in compositions of this kind, will be offended at the petulance of this young divine; and others will only laugh at his folly.

At the conclusion there is an arrogant letter to Mr. Pine, a surgeon in Kent. This discourse therefore, with these appendages, seems to be, not so much a work of piety, as a vehicle of illiberal altercation.

50. *A Sermon preached in Lambeth Chapel, at the Consecration of the Right Reverend Father in God Charles Lord Bishop of St. Davids, on Sunday, November 30, 1766. By William Dodwell, D. D. Archdeacon of Berks. Published by Command of his Grace the Lord Archbishop of Canterbury. 4to. Pr. 1s. White.*

Dr. Dodwell takes his text from the first chapter of St. Paul's Epistle to Titus, in which the apostle draws the character of a good bishop. The nature and extent of the episcopal office in the apostolic age, is the subject of his first enquiry. His observations on this topic are judicious.

* See Critical Review for March, 1766.

With respect to bishops he says, 'the fact is, that the apostles, who knew the design of their Master, who in this as in other instances copied after the pattern of the Jewish church, and their immediate successors who knew the design of the apostles, did universally establish this order, and appoint one to preside in each church over all other spiritual officers. And this fact, in conjunction with the confessed necessity of such a distinction of orders as the only preservative from endless divisions and separations, is the strongest kind of argument, that the nature of the case admits of, and may be deemed almost equivalent to an express declaration in Scripture, that episcopacy was the first authoritative form of church government. The very earliest writers speak of the separate orders of bishops, priests, and deacons as subsisting amongst them; and in a manner that proves that no other form had ever subsisted, and even in such a manner as to shew that they themselves understood this form to be of divine institution.'

Having ascertained the office of a bishop, this learned writer proceeds to consider the qualifications necessary for a person in that important station. This part of the sermon is a comment on the words of St. Paul, ver. 7, 8, 9. Dr. Dodwell's explanation of these words—*a bishop must be the husband of one wife*—is worthy of notice.

'The apostle, he says, did not mean only, that he should not have *two wives at a time*, for that was now prohibited to all Christians as well as to bishops; neither did he mean, that it must be one, who had *never taken a second wife*; for that was no more prohibited to bishops than to others; but he meant that it should be one, who even before his conversion to Christianity had always adhered to the original institution of matrimony, and had admitted but one partner in that honourable state. This would do him credit in his future office; for even where polygamy is tolerated, yet the unity of that engagement is always most esteemed: and in like manner amongst that intemperate set of people in Crete, one who had always avoided being corrupted by that general contagion, was to be selected for the government of the church. This was a vice, which if once contracted, men would not easily be persuaded, was effectually reformed; and as nothing would more prejudice the success of his labours than this imputation, there was the more care required in the original choice of the person set apart for this high office.'



THE CRITICAL REVIEW.

For the Month of *April*, 1767.

ARTICLE L

The History of the Rebellion and Civil-War in Ireland. By Ferdinando Warner, L. L. D. 4to. Pr. 1l. 1s. Tonson.

IN a former * review of this gentleman's History of Ireland, we animadverted upon the scantiness of his critical abilities, which frequently led him into the most gross species of credulity. To the honour of the Irish nation, the public encouragement of his Ancient History of Ireland was discontinued; but the work before us sufficiently proves, that when its author acts upon terra-firma, when he gets rid of his three loughs and nine rivers †, he is no mean performer in the province of history.

Dr. Warner very candidly acknowledges in his preface, that being disappointed in his expectations of public encouragement to his Antient History of Ireland, he secured (and who can blame him?) this precious morçeau, the most interesting, perhaps, in the Irish history. Sir John Temple, master of the Rolls, and a privy counsellor, was one of the original protestant authors who wrote the history of the Irish massacre and rebellion in its early period; and we agree with the Doctor in thinking, that the sense of what he suffered by the insurrection, together with his attachment to the ministry, led him to aggravate the crimes and cruelties of the Irish. Dr. Borlase, son of one of the lords justices of that name, was the other original writer who treated of this subject. The accounts of both these gentlemen, our author says, are to be read with great suspicions of partiality. As to Sir Richard Cox, who

* See vol. xv. p. 361. † Ibid, p. 366.

usurped the name of a general historian of Ireland, Dr. Warner very justly considers him only as a compiler from the two last mentioned authors, and the common news-papers and pamphlets of the time.

The marquis of Clanricarde, and lord Castlehaven, are the chief original popish writers who treat of this rebellion. The work of the former has been but lately published; and the part the author cited is sufficiently canvassed in the body of the history now before us.

The earl of Clarendon and Mr. Carte, both protestants, may be deemed the original English historians who treat of this tragical event; but Dr. Warner very truly supposes, that both are warped by their partiality for the cause and memory of Charles I. 'In the business (says our author) of lord Glamorgan particularly, Mr. Carte is extremely culpable; and, contrary to the evidence that was before him, throws all the blame of that transaction from the king upon his lordship.'

Nasson and Rushworth were little more than collectors of papers. The partiality of the former for the king, and of the latter for the parliament, render the labours of both very justly obnoxious to a reader who searches after truth only. Dr. Warner's observation on the writers we have mentioned, necessarily reflects a degree of censure upon later historians who have copied the errors of these originals. Our author, however, in his preface, with a zeal which we apprehend is more sanguine than prudent, intimates, that the publication of this history is particularly seasonable at this time. 'I do not (says he) presume to arraign the lenity of our governors in church and state, for a very astonishing and unexampled connivance at the increase of popery: but as such swarms of jesuits—it is said, and I believe truly,—have lately filled these kingdoms, whom other states have wisely banished, and who are the known enemies of our spiritual and political constitution, it appeared very seasonable to produce a history fraught with the dire effects of their religion and their practices in a former age.' These reflections introduce several pathetic strokes upon the many apparent signs of an approaching dissolution of the religion and liberties of this country. We applaud the Doctor's concern as a divine, tho' we think it very ill-founded as an author, or a man of sense. Complaints of immorality in every age are much older than the art of printing itself; but we most sincerely believe, that they have not been so ill-founded for five hundred years past as they are at present. The numerous churches and chapels which are rising in this great metropolis and its neighbourhood; the more than

princely

principally endowments of charitable institutions; the incredible sums, sufficient almost to beggar the common people of any other country, subscribed for the relief of sufferers by fire or otherwise; the chastity of the stage, and the discouragement of every exhibition which has the least tendency to lewdness or immorality, with many other indications of public virtue we could enumerate, sufficiently refute our author's charge. We shall observe once for all on this subject, that the moderation of the dignitaries of the church is the great source of a reformation which, in point of morals, is as surprising as that in religion was under Henry VIII. and Edward VI.

Dr. Warner mentions as vouchers for his history, extracts which he had from authentic manuscripts at Dublin; the original return of the depositions signed by the commissioners who were appointed to examine into the massacre at the beginning of the rebellion; lord Clancarde's Memoirs and Letters, published too late for other histories to make use of; the Harleian manuscripts in the British Museum; and, what is of still greater importance, the Memoirs of Rinuccini, the pope's nuncio in Ireland at the time of this rebellion. Our author gives us a curious account of the manner in which these Memoirs were compiled and preserved; and says, that they appear to be written with candour, and a strict regard to the materials.

Without pretending to condemn either the candour or the authenticity of those Memoirs, we may venture to question them in the same manner as we did * his evidences for the Ancient History of Ireland. How is the public to judge of the veracity of this transcript; for the Doctor tells us, that he is informed the original manuscript is in the Vatican library! But supposing the authenticity to be established, what criterion has the author laid down which can induce us to believe the facts advanced by this venerable popish agent? A pope's nuncio may be a very bad man and a very silly fellow; nay, it is possible he may know very little of the true spring even of the affairs he is employed about; and nothing is more common with popish writers, witness Philips's Life of Cardinal Pole, than to palm high-sounding titles upon the public for argument and authority. Towards the end of his preface our historian makes the strongest professions of candour and moderation, and concludes with a wish, that the severe and vindictive statutes made against the Irish Roman catholics in the reign of queen Anne, which, he says, are as contrary to sound policy as true religion, might be repealed.

* Vide ut supra.

Dr. Warner next presents us with a catalogue of the authorities from which he has compiled his history; 'In which, besides the manuscript I have already mentioned, there is another containing extracts made by the author from the books in the council office at Dublin, from the college manuscripts there, and from the examinations signed by the commissioners appointed to enquire into the murders, &c. at the beginning of the rebellion, in the possession of the author.' As to the rest of the Doctor's authorities, they consist of printed books which are in every body's hands.

In opening his history, the author fills us with a very different idea of the earl of Strafford's government in Ireland from what we entertain in reading Mrs. Macaulay's * history of that nobleman's administration; but he agrees tolerably well with that lady in representing the state of the Irish Roman catholics upon Strafford's removal and death. We believe the Doctor's view of the causes and occasions of the dreadful rebellion and massacre, which he deduces even from the English conquest of Ireland, is very faithful and authentic. He imagines, that while the native Irish appeared to be the best reconciled to their conquerors, they still entertained an inextinguishable antipathy to the English name and nation. This part of the work is worthy the attention of the public; and we are of opinion, that it would puzzle a very subtle casuist to vindicate either the principles or the conduct of the English government towards the Irish, from the reign of Henry II. to that of George I. Our author very sensibly thinks, that there subsisted three differences between the English and the Irish, that of name, interest, and religion. The last he inclines to believe was the most prevalent.

The conversation (says he) of the Irish priests abroad, where the character of being sufferers for their religion made their access to great men very practicable, and where several of them had been enabled to cultivate an interest with the ministers of state in those countries, gave them opportunities of soliciting supplies of men and money to re-establish their religion in Ireland: and in taking these opportunities, it is plain, from the history of those times, that they had not been idle. Nor is the zeal for this work of maintaining the popish religion in Ireland to be ascribed only to their clergy. For as another proof that this was one of the causes of the rebellion, I shall give the reader a letter, which I copied from the manuscripts belonging to the Dublin Society, with which they favoured me, taken from the "Black Book of Christchurch."

* See page 88 of this vol.

The letter was written at Rome by the then bishop of Meath to the great O'Neil of that time, by order of the college of cardinals, and is in these words:

My Son O'Neil,

Thou and thy fathers were all along faithful to the mother church of Rome. His holiness Paul, now pope, and the council of the holy fathers, have lately found out a prophecy there remaining of one St. Lactianus, an Irish bishop of Cathel; wherein he saith, "that the mother church of Rome falleth when in Ireland the catholic faith is overcome." Therefore for the glory of the mother church, the honour of St. Peter, and your own security, suppress heresy in his holiness's enemies; for when the Roman faith there perisheth, the See of Rome falleth also. Therefore the council of cardinals have thought fit to encourage your country of Ireland as a sacred island; being certified whilst the mother church hath a son of worth as yourself, and of those that shall succour you and join therein, she will never fall, but have more or less a holding in Britain in spite of fate. Thus having obeyed the order of the most sacred council, we recommend your princely person to the holy Trinity, to the blessed Virgin, St. Peter, and St. Paul, and all the heavenly host. Amen.

Rome 4 Kalen.

Episcopus Metensis.

Mail 1538.

This curious letter, if authentic, is sufficient to evince the ignorance as well as the credulity of those ecclesiastics who held the consciences of the Irish in leading-strings.

Having thus discussed the causes which gave birth to the rebellion, the Doctor next gives us an historical detail of the occasions which brought that design into action. He believes the Irish Roman catholics to have been powerfully influenced by the rebellious but successful insult of the Scots, who had invaded England, and had forced the king and parliament to grant them all they desired. He supposes that the opposition of the English house of commons to the king, was another encouragement to the rebels; and as we are determined to review with candor and impartiality every work that falls under our review, we cannot suppress the following specimen of the author's freedom in animadverting upon the proceedings of that parliament.

"Another occasion of the insurrection of the Irish at that juncture, was the disbanding of an army of eight thousand men which had been raised by lord Strafford, in order to assist the king against the Scots: and the old standing army, consisting only of about two thousand foot and nine hundred horse, was

so strangely dispersed into remote parts of the kingdom for the guard of forts, as to make it almost impossible to draw together in any time a sufficient number for the defence of Dublin, or to make head against the rebels in the northern parts of the island. But the disbanding of the army raised against the Scots gave a fatal occasion to this attempt. The king perceiving there was no likelihood of making use of this army, not that use at least for which it had been raised, and hearing that mention was often made of it very maliciously against him in this house of commons, which in concert with the Irish committee had addressed him for that purpose, determined to disband it; and tho' he had no money to pay them, to free himself from a pretence of slander on that account. Rapin indeed says, "that the commons had provided for their payment;" but he says it without authority, and it is contrary to truth. At the same time that the king's orders were sent to the lords justices, and the earl of Ormonde his lieutenant-general, to disband that army, he directed that any of the officers should have free leave to transport what number of men they could prevail upon to enter into the service of any prince in amity with this state. In a short time after, upon the earnest entreaty of the Spanish ambassador, his majesty consented that four thousand soldiers of that army might be sent into Flanders for the service of the king of Spain; and if any of them desired it, that they might be allowed to transport themselves into France. This was no sooner known, than the English house of commons, who had nothing at all to do with it, "interposed with their accustomed confidence and dissipation"—says lord Clarendon—to beseech his majesty to revoke his licence; and by slight and impertinent reasons boldly urged and insisted on, as they did in every thing else, prevailed with the king to inhibit the transporting any of these soldiers out of that kingdom for the service of any prince whatever. Many were of opinion at that time, that this activity in a business of which they had not the least cognizance, proceeded from the instigation of the French minister, who certainly fomented those humours out of which the public calamities were engendered; and several affirmed on their own knowledge, that the honest upright patriot Mr. Pym had five thousand pounds for preventing that supply for the king of Spain. Others believed that this interposition proceeded only from the proud and petulant spirit which then governed, in order to lessen the king's reputation, and to cross him in the exercise of the regal power. There was probably a foundation for all these opinions, and there might be some truth in all of them: but the principal motive to this interposition, according

ing to the noble historian above mentioned, was the advice and request of the committee of parliament from Ireland, which counsel, he says, was always followed in what concerned that kingdom. Be this as it might, it is certain that the public censure alleged for this conduct of the English parliament relating to that army, and drawn from mere possibilities only, were trifling and impotent: and if those men had not been kept at home at a time when this turbulent spirit was infused into the people of Ireland, there would either have been no rebellion: then in that kingdom, or the rebels would not have been able to form an army, and must easily have been suppressed by the best regular troops that should be sent against them.

With all due deference to Doctor Warner's impartiality, we wish he had suppressed all mention of Mr. Byn's five thousand pounds, as such a suggestion betrays a degree of credulity, which often proves fatal to history. He thinks, that if the earl of Strafford had lived, the Irish rebellion and massacre would have never happened; but upon the whole, after he has canvassed all the causes and occasions of this rebellion and massacre, he leaves it very uncertain whether the authors of both had any other view than that of extirpating and destroying all the English and protestants settled in Ireland. He even renders it probable, that the lords and gentlemen of the Pale, which comprehends the county of Louth in the province of Ulster, and the counties of Dublin, Meath, and Kildare, in the province of Leinster, though they did not appear publicly in it, were the first that were engaged in this conspiracy. The chief of those conspirators was Connor Macguire, baron of Inneskilling, a graceless spendthrift, upon whose character our author copiously moralizes, according to the duties of his sacred function. Roger Moore, Esq; was the second head of the conspiracy, and well fitted both as to his understanding and person for so infernal a part, tho' the Doctor says, that he afterwards used all his endeavours to put a stop to the massacre, and to establish a regular discipline among the rabble which he commanded. The Doctor then proceeds to characterize the other chiefs of the conspiracy, and transcribes from Nelson the lord Macguire's narrative of its rise and progress. In the subsequent part of this history, the author very copiously describes the hellish operations of the rebels, but without adding many new particulars. He censures Rapin, with some severity for his observations upon the commission which the rebels forged, as being granted them by Charles, whom he vindicates in this period of his history. The limits of our Review will not permit us to be prolix. We cannot, however, quit observing.

that the writer's zeal for impartiality seems to betray him sometimes into inconsistency; and that we learn very few particulars from his narrative, which are not to be found in the general histories and collections of these times. The Doctor stigmatises Sir William Parsons as being more the minister of the English parliament than the king's, and condemns the marquis of Ormonde for conniving so long at his practices. He is, however, inclined to believe, that Charles, in the cessation granted to the Irish rebels, intended to strengthen himself against the English parliament with their army; and thinks, that from that time the marquis of Ormonde had more regard in the whole business of Ireland to his majesty's honour than the king himself had.

Having thus, continues our author, established the authority from which I write of this tragical event, I must now endeavour to ascertain from it, as near as may be, the number of British and protestants that were destroyed, *out of war*, by the Irish in this rebellion. Though it is impossible, even from this authentic evidence of the murders, to come at any certainty and exactness as to their number, from the uncertainty itself of some of the accounts that are given in, yet it is easy enough from hence to demonstrate, the falshood of the relation of every protestant historian of this rebellion. Indeed to any one who considers how thinly Ireland was at that time peopled by protestants, and the province of Ulster particularly, where was the chief scene of the massacre, those relations, upon the face of them, appear incredible. It is very observable that lord Clarendon, when he mentions this massacre in his history of the rebellion in England, says, "that there were forty or fifty thousand of the English protestants murdered, before they suspected themselves to be in any danger, or could provide for their defence." But in his vindication of the marquis of Ormonde, written at Cologne, if not under the inspection, yet with the help of memoirs given him by the marquis, he wisely avoids naming any number; and says, "that in the space of less than ten days, the Irish murdered an incredible number of protestants, without distinction of age, or sex; and that many thousands perished by cold, and hunger." Had no writer gone beyond this last account, which may be called the marquis of Ormonde's—the best judge in the world of that event—I presume it would never have occasioned any dispute. But when this number hath been extended by some to "above an hundred and fifty thousand," by others to two; and even to "three hundred thousand," at a time when there were not so many more British in the whole kingdom, it made the relation impossible to be credited by men of sense. Lord
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Castellan hath assured us, that Sir J. Temple mentioned hundreds, as then murdered, that lived many years after; nay, some were even alive when he wrote his memoirs: and his lordship observes further, that not a tenth part of the British natives reported to have been thus murdered, lived then in that kingdom out of cities and walled towns, in which no such massacre was committed. Father Walsh, who is allowed to have been "honest and loyal," hath affirmed that after a regular and exact enquiry, he computed the number might be about eight thousand.

But setting aside all opinions and calculations in this affair—which, besides their uncertainty, are without any precision as to the space of time in which the murders were committed—the evidence from the depositions in the manuscript above-mentioned stands thus. The number of people killed, upon positive evidence, collected in two years after the insurrection broke out, adding them altogether, amounts only to two thousand one hundred and nine; on the report of other protestants, one thousand six hundred and nineteen more; and on the report of some of the rebels themselves, a further number of three hundred; the whole making *four thousand and twenty-eight*. Besides these murders, there is in the same collection, evidence, on the report of others, of *eight thousand* killed by ill-usage; and if we should allow that the cruelties of the Irish, out of war, extended to these numbers—which, considering the nature of several of the depositions, I think in my conscience we cannot—yet to be impartial we must allow, that there is no pretence for laying a greater number to their charge. This account is also corroborated by a letter, which I copied out of the council books at Dublin, written on the fifth of May sixteen hundred and fifty-two—ten years after the beginning of the rebellion—from the parliament-commissioners in Ireland, to the English parliament. After exciting them to further severity against the Irish, as being afraid "their behaviour towards this people may never sufficiently avenge their murders and massacres, and lest the parliament might shortly be in pursuance of a speedy settlement of this nation, and thereby some tender concessions might be concluded," the commissioners tell them that it appears, "besides eight hundred forty-eight families, there were killed, hanged, burned, and drowned, *thousand and sixty-two*."

The reader must confess that this quotation carries with it a great appearance of impartiality; nor can we pretend to interpose our opinion in an affair which seems to be so fairly discussed, and yet is so very different from the accounts adopted by other protestant writers.

Dr.

Dr. Warner, we believe with great reason, ascribes the influence which the queen and her popish counsellors had over the king and his court at Oxford. This is one of the most critical parts of Charles's history.

'That there was a party in the king's court, in the interest of the catholics, though against the interest of his majesty—and which I call the queen's party—is evident from many circumstances; but particularly from a passage in a private letter of Sir G. Radcliffe's to the lord lieutenant, a little before the several agents went from Ireland. The passage is this: "I must tell you the advice of a very good friend, Mr. Secretary Nicholas, that dares not write to himself. You will have many things recommended from the king, and others: do not just the contrary, but forbear a little till you have returned a civil answer, and then do what you will; but let no letters put you from your own way." The honest secretary, it is plain, saw that the king was over-ruled, to direct measures which it would become a minister of the marquis of Ormonde's integrity to disobey; and if the queen and her party could have condescended to use moderation, the king was so much under her influence, and the assistance of the Irish was so necessary to him in his war with the parliament, that their counsel in all probability, would have been fatal to the protestants in Ireland. But the catholics, one would think, were under an infatuation from the beginning to the end of this whole business.'

The reader will find great information in this part of our author's work, and we recommend it to his perusal, however unfavourably it represents the character of Charles, who seems to have been furiously bent upon a peace with the Irish rebels. We apprehend from the evidences produced by the Doctor, that it would be difficult, if not impossible, to clear Charles from the charge of duplicity on this occasion, especially in his conduct towards the earl of Glamorgan and the marquis of Ormonde. It is doing doctor Warner no more than justice when we say, that he has handled this very difficult part of his work with equal candour and precision, and the authorities he produces against the sincerity of Charles are irrefragable. After the earl of Glamorgan had obtained his liberty, of which he had been deprived for his transactions with the Irish rebels, he was (says our author) 'busied in forming projects, though without any effect, for the king's service; of which his majesty was so sensible, that just before he left Oxford, he wrote his lordship the two following letters.

Glamorgan,

Oxford, 5th April 1646.

'I have no time, nor do you expect, that I shall make unnecessary repetitions to you. Wherefore referring you to Digby

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for business, this is only to give you assurance of my constant friendship to you; which, considering the general defection of common honesty, is in a sort requisite. Howbeit, I know you cannot but be confident of my making good all instructions and promises to you and the nuncio.

Your most assured constant friend,

CHARLES R.

"The last words "my making good, &c." are written in a cypher; which, with the alphabetical key, all in the king's own hand, signed C. R. and sealed with his seal, is extant in the collection of Harleian manuscripts in the Museum; and was probably sent in another letter dated the day after, which is here inserted likewise from the original in that collection.

Herbert,

"As I doubt not but you have too much courage to be dismayed or discouraged at the usage you have had, so I assure you that my estimation of you is nothing diminished by it, but rather begets in me a desire of revenge and reparation to us both; for in this I hold myself equally interested with you. Wherefore not doubting of your accustomed care and industry in my service, I assure you of the continuance of my favour and protection to you, and that in deeds more than in words I shall shew myself to be

Your most assured constant friend,

Oxford. 6th April 1646.

CHARLES R.

After these pregnant proofs of the royal duplicity, it would imply a species of enthusiasm to entertain a doubt of it.

To conclude: this work has undoubtedly reflected great light upon the period and facts it describes; and as the author, tho' an enemy to the proceedings of the English parliament, is certainly no advocate for those of the king, he may perhaps claim the honour and merit of displeasing the violent of both parties.

II. *An Essay on Crimes and Punishments, translated from the Italian; with a Commentary, attributed to M. de Voltaire, translated from the French.* 8vo. Pr. 4s. Almon.

THE publication of this book in our language cannot fail of being very agreeable to those who have not read the original, as there are few people who do not wish to obtain some knowledge of a performance which hath been so frequently mentioned, and so universally read in every other part
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other inconveniences than those which are the natural consequences of the action itself, is a political dogma which should be defended by the laws, inculcated by the magistrates, and believed by the people; a sacred dogma, without which there can be no lawful society; a just recompence for our sacrifice of that universal liberty of action, common to all sensible beings, and only limited by our natural powers. By this principle our minds become free, active and vigorous; by this alone we are inspired with that virtue which knows no fear, so different from that pliant prudence, worthy of those only who can bear a precarious existence.' What Englishman can read this passage, and not feel his heart warm towards a man, who, notwithstanding the principles in which he was born and educated, is capable of uttering such sentiments of liberty? He thus proceeds: 'Attempts, therefore, against the life and liberty of a citizen are crimes of the highest nature. Under this head we comprehend not only assassinations and robberies committed by the populace, but by grandees and magistrates, &c.'

Chap. 16. of *torure*, is a very excellent one, and abundantly sufficient to convince those who still continue it, of their error; but as it is happily abolished in this nation, we shall pass it by.

In chap. 19. we find the following powerful argument against our constant practice of transportation, in doing which we seem to consider nothing farther than the peopling our colonies. 'Crimes, says our author, of less importance are commonly punished either in the obscurity of a prison, or the criminal is transported, to give, by his slavery, an example to societies which he never offended: an example absolutely useless, because distant from the place where the crime was committed.'

Speaking of crimes of difficult proof, 'Adultery, says the marquis, is a crime which, politically considered, owes its existence to two causes, viz. pernicious laws, and the powerful attraction between the sexes. This attraction is similar in many circumstances to gravity, the spring of motion in the universe. Like this, it is diminished by distance; one regulates the motions of the body, the other of the soul. But they differ in one respect; the force of gravity decreases in proportion to the obstacles that oppose it; the other gathers strength and vigour as the obstacles increase. If I were speaking to nations guided only by the laws of nature, I would tell them, that there is a considerable difference between adultery and all other crimes. Adultery proceeds from an abuse of that necessity which is constant and universal in human nature; a necessity anterior to the formation of society, and indeed the founder of society itself; whereas all other crimes tend to the destruction of society,

city, and arise from momentary passions, and not from natural necessity. It is the opinion of those who have studied history and mankind, that this necessity is constantly in the same degree in the same climate. If this be true, useless, or rather pernicious, to nullify all laws and customs, which tend to diminish the full total of the effects of this passion. Such laws would only burthen one part of society with the additional necessities of the other; but on the contrary, wise and the laws which, following the natural course of the river, divide the stream into a number of equal branches, preventing thus both flood and inundation. Conjugal fidelity is always greater in proportion as marriages are more numerous and less difficult. But when the interest or pride of families, or paternal authority, not the inclination of the parties, unite the sexes, gallantry soon breaks the slender ties, in spite of common moralists, who exclaim against the effect which they pardon the cause. But these reflections are useless to those, who, living in the true religion, act from sublimer motives, which correct the *animal laws of nature*. This is a bold stroke at those who pretend that religion was intended to counteract the laws of nature, or, in other words, of Providence, or of God.

In the same chapter, "The murder of bastard children," says he, is, in like manner, the effect of a cruel dilemma in which a woman finds herself, who has been seduced through weakness or overcome by force. The alternative is, either her own infamy, or the death of a being who is incapable of feeling the loss of life. How can she avoid preferring the last to the inevitable misery of herself and her unhappy infant? The best method of preventing this crime would be, effectually to protect the weak woman from that tyranny which engenders all vices that cannot be concealed under the cloak of virtue."

We shall pass over the remainder of this essay in order to give our readers a few extracts from the commentary attributed to M. de Voltaire. We cannot proceed, however, without first expressing our approbation of the word *attributed* in the title, which is a proof of honesty highly commendable, and rarely practised. There are few translators who would not so far have smiled themselves of common report, as to omit the word *attributed*, especially as common report is the only authority we have for many of Mr. Voltaire's pieces, and more particularly, as this commentary bears very strong marks of the style and manner of that author: as for example, in his chapter *On the punishment of bastards*.

"Maximus, says he, having caused the emperor Gratian, the colleague of Theodosius, to be assassinated at Lyons, mediated the destruction of Valentinian the second, who, during his infancy,

infancy, had been named successor to Gratian. He assembled at Treves a powerful army, composed of Gauls and Germans. He caused troops to be levied in Spain, when two Spanish bishops, Idacio and Ithacus, or Itacius, both men of credit, came and demanded of him the blood of Priscilian and all his adherents, who were of opinion, that souls were emanations from God; that the Trinity did not contain three hypostases; and moreover they carried their sacrilege so far as to fast on Sundays. Maximus, half Pagan and half Christian, soon perceived the enormity of these crimes. The holy bishops, Idacio and Itacius, obtained leave to torture Priscilian and his accomplices before they were put to death. They were both present, that things might be done according to order, and they returned, blessing God, and numbering Maximus, the defender of the faith, among the saints. But Maximus being afterwards defeated by Theodosius, and assassinated at the feet of his conqueror, had not the good fortune to be canonized.

As to Priscilian, he had the consolation, after he was hanged, of being honoured by his sect as a martyr. His feast was celebrated, and would be celebrated still, if there were any Priscilianists remaining.

This example made the entire church tremble; but it was soon after imitated and surpassed. Priscilianists had been put to death by the sword, the halter, and by lapidation. A young lady of quality, suspected to have fasted on a Sunday, was, at Bourdeaux, only stoned to death. These punishments appeared too mild; it was proved that God required that hereticks should be roasted alive. The peremptory argument, in support of this opinion, was, that God punishes them in that manner in the next world, and that every prince, or his representative, even down to a petty constable, is the image of God in this sublunary world.

After reading the above quotation, such of our readers as are well acquainted with Mr. Voltaire's extraordinary talents for ridicule on these subjects, will hardly doubt that this commentary is the produce of his pen. Among many extraordinary anecdotes related in this piece the following is not the least remarkable. It makes part of the chapter under this title, viz. *On the crime of preaching, and of Anthony*.

The history of Anthony, says the author, is one of the most singular which the annals of phrensy hath preserved. I read the following account in a very curious manuscript; it is in part related by Jacob Spon. Anthony was born at Brieu in Lorraine, of catholic parents, and he was educated by the Jesuits at Pont-a-Mousson. The preacher Féri engaged him in the protestants religion at Metz. Having returned to Nancy,

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he was prosecuted as a heretick, and, had he not been saved by a friend, would certainly have been hanged. He fled for refuge to Sedan, where, being taken for a papist, he narrowly escaped assassination.

Seeing by what strange fatality his life was not in safety either among papists or protestants, he went to Venice and turned Jew. He was positively persuaded, even to the last moments of his life, that the religion of the Jews was the only true religion; for that if it was once true it must always be so. The Jews did not circumcise him, for fear of offending the state; but he was no less internally a Jew. He now went to Geneva, where, concealing his faith, he became a preacher, was president of the college, and finally what is called a minister.

The perpetual combat in his breast between the religion of Calvin, which he was obliged to preach, and that of Moses, which was the only religion he believed, produced a long illness. He became melancholy, and at last quite mad, crying about that he was a Jew. The ministers of the gospel came to visit him, and endeavoured to bring him to himself; but he answered, that he adored none but the God of Israel; that it was impossible for God to change; that God could never have given a law, and inscribed it with his own hand, with an intention that it should be abolished. He spoke against Christianity, and afterwards retracted all he had said, and even wrote his confession of faith to escape punishment; but the unhappy persuasion of his heart would not permit him to sign it. The council of the city assembled the clergy to consult what was to be done with the unfortunate Anthony. The minority of these clergy were of opinion, that they should have compassion on him, and rather endeavour to cure his disease than punish him. The majority determined that he should be burnt, and he was burnt. This transaction is of the year 1632. A hundred years of reason and virtue are scarce sufficient to expiate such a deed!

These few extracts, we presume, will be sufficient to give the reader an idea of the entertainment he may expect in the perusal of this performance, which we recommend as being one of the most original books which the present age hath produced. As to the translation, we have compared it with the Italian, and find it not only just, but, in many places, superior to the original in point of perspicuity. This testimony we think due to the translator, especially as it is so seldom in our power to speak thus favourably of translations from foreign books.

III. *The present State of Great-Britain and North-America, with Regard to Agriculture, Population, Trade, and Manufactures, impartially considered: Containing a particular Account of the Dearth and Scarcity of the Necessaries of Life in England; the Want of staple Commodities in the Colonies; the Decline of their Trade; Increase of People; and Necessity of Manufactures, as well as of a Trade in them hereafter. In which the Causes and Consequences of these growing Evils, and Methods of preventing them, are suggested; the proper Regulations for the Colonies, and the Taxes imposed upon them, are considered, and compared with their Condition and Circumstances.* 8vo. Pr. 5s. Becket and Hondt.

THE general tendency of this work, which is composed with a precision and knowledge of the subject equal to its importance, is extremely interesting at this juncture, being designed to shew the mutual relation that subsists between Great Britain and her colonies, and planning out the means by which they can prove of mutual service to each other under all their difficulties and distresses.

Our author begins with considerations on the agriculture of Great Britain with respect to the dearth and scarcity of corn, provisions, and other necessaries, particularly the articles of daily consumption; shewing the causes of these public calamities, and the manner of preventing their consequences, which are ruinous to population, trade, and manufactures. He asserts, and strengthens his opinion with, we think, irrefragable arguments, that the present dearth of provisions in England must not be attributed to any temporary accidents of the seasons, but proceeds from three permanent causes; first, the vast increase of towns; secondly, the want of husbandmen and labourers in the country; thirdly, the great number of horses. The latter inconveniency the writer has placed in a new as well as striking light: he shews, that they consume the bread of the poor, and that the island of Britain is not extensive enough to maintain a sufficient number of people for the numerous concerns of the nation. He thinks that a tax on horses and dogs would afford a bounty on corn consumed by the poor; mentions several improvements in agriculture, and the rearing of animals proper for food, which may be introduced; and strengthens his arguments with examples drawn from other countries. He proposes, in particular, the cultivation of such grain as are almost unknown in England; and thinks, that were these sorts of grain introduced, it would not only be a great saving to the nation if the people fed upon them, but amount to more than the whole exportation of corn. Take
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(says he) barley, rye, and oats, one with another, they are not above half the price of wheat; so that if the people of England, who consume 7,500,000 quarters of corn a year, worth at least eight millions sterling, were to live on these, and the like mentioned below, they would save three or four millions a year, which would soon reduce the price of provisions!

We are ignorant how the true-born sons of Scotland and Ireland will relish this author's sentiments of the common people of both nations; for he affirms that the former have hardly any other food than oatmeal, and that the vulgar of Ireland live upon potatoes. The following passage, which is part of a note, contains so valuable and curious a portion of agricultural history, that it must prove highly acceptable to our readers.

The only sort of corn proper for the northern parts of America, is one that grows naturally in the soil and climate, well known to many by the name of Wild Oats. It is so called because it grows like an oat, but the grain is to all intents and purposes a species of rice. It excels that, however, and all other sorts of grain that are known, in many remarkable properties; it neither requires reaping, threshing, cleaning, grinding, bolting, nor baking; the grain is easily gathered with the hand, and is fit to eat, boiled like rice, as soon as it is gathered; it neither adheres to the husk, like rice, barley and oats, nor has it any bran like wheat, which create a great expence in these sorts of grain. It likewise affords food both for man and beast, or ripe corn and green fodder, at one and the same time. The blade, which grows four or five feet long, and sometimes seven, has a sweetness in it like Indian corn, and is as much coveted, whether green or dry, by beasts of every kind. Having mowed it for several years, I am well assured it is the best fodder that grows, except the blades of Indian corn. The grain is likewise as agreeable. F. Hennepin lived upon it, and found it "better and more wholesome than rice," to use his words. The grain indeed is but slender, as it grows wild, although very long, and smooth like cleaned rice; but there is no such corn growing wild in any other part of the world, that we have seen or heard of; the best sorts of corn were but grass, and not to be compared to this, before they were improved by culture. Were this duly cultivated like rice, as it grows in like manner in water, it would be as useful; and we might have rice from our northern, as well as southern colonies. It grows all over North America, as far north as Hudson's Bay, in the coldest climates of any grain. The natives of Hudson's Bay, and Lake Superior, have no other corn.— Besides this, there is a species of barley peculiar to the southern parts of North America, where the common barley will not

thrive—Were that continent explored, it would be found, that we might have both corn, wine, oil, wool, silk, hemp, flax, and many other valuable commodities, all of the native growth of North America; and these are the more to be regarded, as no others will thrive in the climate; they are likewise totally different from any thing that Britain produces, and might by that means keep the colonies from interfering with their mother country, &c.

This corn might be as proper for all the low, wet and boggy grounds in Great-Britain and Ireland, which are so extensive, and produce nothing. And such a corn might prove as serviceable as potatoes have been, which were in like manner brought from America. These common potatoes are the *Papas of Peru*, where they grow naturally, and were the only bread corn that the natives had upon their cold mountains, or have to this day. They likewise grind them to meal, and make a bread of it, called *Chunno*, which is famous in history; with this the Indians supplied the mines of *Potosi*, and grew richer by the trade than the miners. The Spaniards likewise make a great variety of dishes with them, unknown to us, and live upon them like the common people in Ireland—They were first brought to Europe by Sir Francis Drake, in his return from the expedition to the Spanish West-Indies in 1586. He then brought the colony of Virginia home with him, and among the rest the famous mathematician Mr. Thomas Hariot, who was sent thither by Sir Walter Raleigh to explore the productions of the country, and brought these roots with him; he gave them to Gerard the botanist, who first planted them in London, and sent them to Clusius in Holland, who planted them in Burgundy, and sent them to Italy; as appears from the works of these and several other authors. It was from this their introduction into Europe; that they are said by most of our writers to have been natives of Virginia, where they will hardly grow, and do not thrive, unless they are planted in the following manner. They should be planted in trenches like *Celeri*, and earthed up to the top of the stalk in like manner, till they come to be in blossom; by that means they spread and grow to a great size under ground, as I learnt from my late worthy friend Don Pedro Maldonado, F. R. S. governor of the province of *Emeraldos*, and a native of *Quito*, who reckoned our potatoes but very indifferent, in comparison of what they daily eat and live upon, by this method of culture in Peru.

They are cultivated in this manner, in order to prevent the plant from running into stalk and seed, which robs the root of its nourishment. But in Britain, the seed never ripens as in America,

America, which abundantly shews, that they are exotics. Upon this account it is not altogether so necessary here to earth them up as they grow, although it may be as proper.

This method of cultivating potatoes is necessary on another account, in order to divest them of the rank and poisonous quality of the *Solanum*, of which they are a species. This is so strong in them, where they grow on the surface of the ground exposed to the sun in hot climates, that the very hogs will not taste them; and I have known people who could not sit at table where they were, for this their poisonous scent, of which the hogs are more sensible than we are. Even when kept on hard meat on board of ship, I have seen hogs refuse these potatoes grown in a hot climate. They there grow hard and knotty when exposed to the sun, instead of soft and mealy, and have this rank flavor to such a degree, that many people cannot taste them. It was for this reason, that when they were first planted in Burgundy, the use of them was condemned by law, for occasioning a severe distemper, they imagined. But in these cold climates, which are more natural to them, or by thus covering them up from the sun, they are so divested of this rank and noxious flavor, that we are not sensible of it; no more than the hogs whose scent is so acute.—But from these their qualities, the use of potatoes has been chiefly confined to the British isles, to which they were first brought; and here the general use that is made of them seems to have been owing to an accident in Ireland, in the time of the civil wars, when the armies destroyed the fields of corn; but some fields of potatoes, we are told, throve very well after they were trampled by them, and supplied the want of corn, as they have done ever since.—But these are not to be compared to the Spanish potatoes, as they are called, which are a very different root and plant, and much more delicious and wholesome.

The writer next proceeds to prove, that foreigners are entirely mistaken in supposing the soil of England to be worn out. The improvements of this kingdom are so far from being exhausted, that they are scarcely commenced. If this nation (says he) were to exert itself in agriculture, both at home and abroad, as well as in trade and navigation, and to give but a very small moiety of that encouragement to one, which she lays out upon the other, she might make the arts of peace as great a terror to her enemies as the late war; and defend herself from daily insults by these, as well as by her fleets, which the income from her lands would support. The people, he thinks, decrease, and particularly in their towns, over all England, Scotland, and Ireland; and that the tax he proposes, with a few others, might retrieve our population.

They who can afford to keep dogs and horses, may well afford to pay forty or fifty shillings a year for such purposes as these; when great numbers are unable to live by paying such heavy taxes, and high prices, for every thing which they, or their children, put in their mouths, and are daily obliged to use.—As dogs and horses raise the price of provisions to such an height, the frugal and industrious tradesman is by that means obliged to pay for the extravagancies of the fox-hunters, racers and others; and the very poor, and even the beggars, pay for the coaches of the richest in every morsel of bread they eat; which they might much better afford to do, were it any thing else. To make dogs and horses, therefore, relieve these burdens on the poor, is only to put the saddle on the right horse. They who keep them should consider, that it is the poor who maintain the rich, and make their fortunes.—A few idle gentlemen, who do nothing but live on the rest, and keep dogs and horses, are hardly to be considered in a state, otherwise both they and their country will soon come to be of very little consideration.—For want of employment and bread, and from the excessive dearness of every thing, the poor are obliged to desert the country; after which the gentlemen must provide for their dogs and horses themselves.—This nation loses so many people in its many large towns at home, which increase so fast; in its foreign trade, and many plantations abroad, which have been lately extended in climates that seem to be calculated to destroy its people; that it will soon, in the way it goes on, have no people left, unless the poor are provided for, and can find a subsistence at a cheaper rate.—This seems already to have happened in Ireland, and will soon be the case in England.—The enormous expences of this nation, in foreign articles, extirpate the poor, and are very ill suited to its circumstances.—It might be easy to mention only a few, among many, besides dogs and horses, which cost at least four or five millions a year, as much as all the public debts amount to.

Upon the whole, as this tax would afford a bounty on one half of the corn consumed in the kingdom, and consequently for all the labourers, tradesmen, manufacturers, and poor, who would at the same time be relieved from those ruinous taxes on the articles of daily consumption, which, with the high price of provisions that is daily rising, threaten the total ruin of this nation; such a general and public benefit, which has been so long wanted, and so much desired, must be looked upon as an advantage infinitely greater than any inconvenience that may arise from a tax on dogs and horses; especially as that tax would be the greatest benefit in itself, were it not appropriated to these signal services; and is only a tax on the

the unnecessary articles of luxury, intended to defray a public and necessary charge, which they create. This would still be of much greater service, not only to the public in general, but to every individual in the kingdom, as it appears to be the only probable, if not possible, method of reducing the present, and preventing the future much higher price of provisions; which is so loudly complained of by all, and severely felt by many. Such a tax and bounty would, in a word, relieve the distresses of thousands, give bread to the poor, and plenty to the rich; would increase the numbers of people in the nation, enlarge the agriculture of the kingdom, and save its trade from declining, its manufactures from decaying, and the nation from ruin.

The second part of this interesting work treats of the agriculture, staple commodities, population, and trade of North-America, so as to render them equally beneficial to the colonies and their mother-country. He proves the necessity of colonies in North-America to Great-Britain, and that they form three different countries; and yet he afterwards says, that from a hundred and fifty years experience it appears, that the northern colonies produce nothing wanted in Great-Britain. Our limits will not permit us to give this author's ingenious arguments in support of this paradox. He tells us, that the middle colonies are worn out in producing tobacco; that they must be converted into corn and pasture grounds; and that we shall soon want a supply of lands for tobacco, as much as for any other production of North-America. The third division of our colonies comprehends Canada, Nova-Scotia, Georgia, East and West Florida, the territories of the Ohio and Mississippi. The author shews how our settlements may be extended, and thinks, that their being enabled to cultivate a few staple commodities, would govern them much better than all the laws and regulations ever proposed. He observes, that so long as they produce nothing wanted in Great-Britain, they can never live under her government without great complaints on both sides. He next treats of the proper settlement of the colonies, the ways of securing and rendering them a benefit to this nation. He points out the methods of preserving their dependence, of improving their agriculture, of removing the obstacles to that improvement, and various other matters, the enumeration of which would swell this article to an immoderate length.

In the third part the author discusses the present state and regulations of the colonies; their produce; annual income; condition and circumstances; inability to pay taxes; disadvantages of their taxes to Great-Britain; impropriety of the

late regulations; of the stamp-act; causes and consequences of these regulations; the defence and security of the colonies. He thinks, that with a proper attention half a million might be saved, and as much more gained; that colonies can only be taxed in staple commodities; and concludes the whole with shewing the consequences of the late taxes and repealing them. He slights the acquisitions of Canada and Cape Breton, the former of which he advises to be dismantled and evacuated; and declares himself of opinion, that Crown-Point and Niagara would have secured our colonies both from the Indians and the French, even while the latter were in possession of Canada.

As we do not pretend to be judges of commercial and colonial matters, we can only say, that the experiment of enabling the Americans to pay their taxes in staple commodities, which seems to be the capital point aimed at by the author, appears to be dangerous, if such commodities should interfere with those of the mother-country. However, we will venture to pronounce, that the writer understands his subject, and supports his reasoning with a number of quotations and calculations that appear to us equally fair and accurate.

IV. *Lexiphanes, a Dialogue. Imitated from Lucian, and suited to the present Times. With a Dedication to Lord Lyttleton, a Preface, Notes, and Postscript. Being an attempt to restore the English Tongue to its Ancient Purity, and to correct, as well as expose, the affected Style, hard Words, and absurd Phraseology of many late Writers, and particularly of our English Lexiphanes, the Rambler.* 8vo. Pr. 3s. Knox.

FEW books have been more admired and applauded than the Rambler. By some writers that work is called "an excellent performance^a;" and by others it is said to "exceed every thing of the kind, which has been published in this kingdom.^b" But the author of this Dialogue is of a different opinion, and speaks of the writings of Dr. J——n in this contemptuous manner: 'I had seen his volumes on a book-seller's counter, or a friend's table, and had sometimes taken them up with an intention to peruse a paper or so, but was never able to go through the task; for being presently disgusted with the pedantry and affectation in every page, I could not help throwing them down with a contempt and indignation, which, perhaps, the defects of the language excepted, might

^a Monthly Review, Warton's Essay on the Writings and Genius of Mr. Pope. ^b Student, vol. ii. p. 3.

be very undisturbed. At last, during a long voyage at sea, when I had access to no other English books but what I had been long acquainted and very familiar with, excepting the *Ramblers*, which happened accidentally to be on board in order to divert the idle and solitary hours unavoidable in that sort of life, I was, in a manner obliged to read them, which accordingly I did with great care and attention. I immediately perceived, and was very forcibly struck with the strong resemblance there subsists between Mr. J——n's character, and that of the Limousin scholar in *Rabelais*, and of Lexiphanes in Lucian. And I concluded, that an imitation of the latter would be admirably well suited to expose that false taste and ridiculous manner of writing; and that it might also be of eminent use to letters, by decrying that absurd *Lexiphanick* style, which from the great and universal reputation this pedant enjoyed, I reasonably imagined had become fashionable among us, and might, in a short time, bring on an entire decline and corruption, nay, a total alteration of our language, as had been the case with the Roman tongue under the emperors.

Therefore, as soon as I had an opportunity, I set about the following work with all the diligence and application I was master of. In the course of it, besides Mr. J——n's, I carefully perused, it may safely be said, for the first time, what other modern writings came in my way; and I generally found them more or less *Lexiphanick* in proportion to the share of fame and reputation their several authors enjoyed.

The style of some of our late writers, we confess, is very justly censured by the author of this Dialogue. But we cannot allow, that 'Lexiphanicism is the characteristic of the age.' We have innumerable writers whose language is easy, natural, and unaffected. Hard words and turgid expressions are generally exploded. No writer in this age attempts to use the style of Sir Thomas Browne. The English language has received great improvement since the beginning of this century. Yet this work is not unseasonable. It is written with acuteness and spirit; and may be attended with a good effect. The *Rambler*, the *Elements of Criticism*, *Night Thoughts*, *Pleasures of Imagination*, *Centaur not Fabulous*, *Warton's Essay on the Writings and Genius of Mr. Pope*, and other late productions, have furnished the author with a great variety of Lexiphanic expressions.

The plan is taken from Lucian. Lexiphanes and the critic meet. After some compliments passed between them, Lexiphanes rehearses his rhapsody. It contains a rant about hilarity and a garret; Oroonoko's adventure with a soldier; his own journey to Highgate, and adventures there on the road; his return

turn to London, and lawsuit about his horse; his walk to Chelsea, where he plays at skittles; his being frightened by a calf on his return, which he mistakes for the Cock lane ghost; his amours and disappointments at a bagnio.

Our readers will be able to form a notion of the manner in which this writer has ridiculed the style of Lexiphanes, by the following extracts.

“ I had no sooner effused this ejaculation to Hypertatus, than Misocapelus, Hermeticus, Hymenæus, Captator, Eubulus, and Quisquilus ^a came up and ^d conjoined us. It was impossible for me not to succumb ^e under the conjunct importunities of so many illustrious associates, who all simultaneously ^f obsequiated me to accompany them in an ambulatory project to the wakeful harbinger of day ^g at Chelsea, and there to recreate and invigorate our powers with buns, convivial ale, and a sober-eratick game at skittles. At length I adhibited my consent, though with an extremity of reluctance, owing to the implacability of the pain of my fundamental execorations ^h, which were so highly exasperated by the adhesions of my everlasting thicksets, that despair grasped my agonizing bosom, and I dreaded their termination in a fistula. But the pleasing powers ⁱ and grateful honours of their conversation, and above all, converting my thoughts to the ambition of aerial crowns,

And superlunary felicities, ^k

obtunded the acrimony of my dolorous situation.

“ Misocapelus ^l had passed his officinal state behind the counter of a haberdasher; he had applied all his powers to the knowledge of his trade, so that he quickly became a critick in small wares, and a skilful contriver of new mixtures of colorifick variety. In the fourth year of his officinalship he paid a visit to his rural friends, where he expected to be consulted as a master of pecuniary knowledge, and oracle of the mode. But, unhappily, a colonel of the guards, with a careless gaiety and unceremonious civility; and a student of the Temple, with less attraction of mien, but greater powers of elocution, so abstracted all his auditors whilst he was exhausting his descriptive powers in a minute representation of a lord mayor’s triumphal solemnity, that thenceforth he could exhibit no other proofs of his existence, than naming the toast in

^a Characters or correspondents of our author in the Rambler.

^d Elements of Criticism. ^e Robertson. ^f Hume. ^g In English the sign of the Cock. ^h Occasioned by his journey to Highgate. ⁱ Akenfide. ^k Night Thoughts. ^l See Misocapelus’s Letters in the Rambler, No. 116, 123,

his turn. After the death of his elder brother, who died of drunken joy, he commenced gentleman, but with great infelicity of attempt. For with a double quantity of lace on his coat, a forbidding frown, a smile of condescension, a slight salutation, an abrupt departure, and a vertiginous motion on his heel with much levity and sprightliness, he has not attained his resolution of dazzling intimacy to a fitter distance, or inhibiting its approaches with its usual phrases of benevolence. He has had successive circumrotations through the characters of squire, critick, gamester, and foxhunter, but has at last degenerated into that of a taylor; in which capacity he has been recommended to all her numerous circle of acquaintance, by the mischievous generosity of Ferocula, whom he once assisted, in the presence of hundreds, in an altercation for six-pence with a hackney coachman.

Eubulus is now labouring in the wheel of anxious dependence. His uncle, who supplied him with exuberance of money, and maintained him in pecuniary impudence that he might learn to become his dignity when he should be made Lord Chancellor, which he often lamented that the increase of his imbecillities and his decrepitude was very likely to preclude him from seeing, had frequently harraffed him with monitory letters. But Eubulus at last resolved to teach young men in what manner grey-bearded insolence ought to be treated. He therefore, one evening, took his pen in hand, and after having roused his powers to a due state of animation with a catch, wrote a general answer to all his monitions with such vivacity of turn, such elegance of irony, and such asperity of sarcasm, that he convulsed a large company with universal laughter, kindled up an undistinguished blaze of merriment, raised an unintermitted stream of jocularly, disturbed the whole neighbourhood with vociferations of applause, and five days afterwards was answered, that he must be content to live upon his own estate.

Lexiphanes, having drawn the characters of all his companions in this pompous manner, thus resumes the history of his adventures:

Such were my convivial associates; and while we continued our viatorial progression through the royal perambulations, we fortuitously occurred that celestial meditant Mr. James Hervey, in whom exuberance of magnanimous sentiment and ebullition of genius^m are so signally constellated. Our occurrence was near the gate, heretofore denominated from a nobleman on

^m Ramb. No. 129.

whose productions there is no stamp of genius^a, but which are in reality pages of idiocy. But it is now, with greater propriety of appellation, dignified from our most amiable sovereign's transcendental consort. Without pre-supposing impossibilities or anticipating frustration, we solicited his company with the sonorous^b periods of respectful profession, that while we should be disporting with the bowl and pins, he might be agglomerating meditations on the pensile spiky pods of the blooming religifos of the gardens; but he transmitted us a declinature in the monosyllables of coldness, for he was going to effuse the fair creation^c of his praying powers at the bedside of a penitential nymph in Lewkener's lane. However, he gave us a ptoinissory note he would subjoin a descant, on the creation^d.

At length we arrived at the place of our original destination, without any intercepting^e interruption; only Hymenæus and Hermeticus would have diverted into the fountain in the Five Fields, in order to try some magnetical experiments on an ambulatory nymph, who seemed perpetually susceptible of occasional delight. But they were restrained, as well by the unexpected appearance of Tranquilla, who just then tolluted along in a rotatory vehicle, as by the unanimous simultaneity of our prohibitory supplications. On our ingress into the scene of skittleary contention, we expedited ambassadors with plenary powers to procure us buttered buns, charming Cheshire cheese, tart tir-bit tartlets, rare ripe radishes, and recent rolls^f; we enhanced our reciprocal felicity by quaffing convivial Burton; and we disported with the bowl and pins. At last, after various vicissitudes and revolutions of a vehement contention, and ardent competition for skittleary reputation, the totality of the reckoning devolved upon Quisquilius. Quisquilius, being devoid of pecuniary stores, offered to deposite as a mode of hypothecal security, the stings of four wasps; that had been taken

^a Sheffield, duke of Buckingham. This is the character given by Warton, in his Essay on Pope, of that nobleman's writings. I own that Lexiphanes does not, in so many words, call them pages of *Inanity*. He applies that expression to *Wa'sh*. But he does what is equivalent. He says, in his *Idler*, I think, posterity will wonder how such men as Sheffield and Lansdowne ever came to have any reputation. What must posterity think of the present age in which this dogmatical pedant has obtained so great a reputation!

^b Ramb. No. 194. ^c Pleas. of Imag. B. 2. L. 38. ^d Hervey's Meditations. ^e Raffelas. ^f Alliteration; a figure Lexiphanes seems sometimes to be very fond of.

torpid

torpid in their winter quarters. But the landlord rejected the proffer with an indignant sneer of pecuniary impudence. Quisquilius vainly alledged, with all the powers of deprecating rhetorical persuasion, that the wasp from whom the stings had been extracted, cost him the annual rent of the farm where they had been caught, when under the influence of frigorifick torpor. The unfeeling governor of the caravaneray replied not, but with a trite saying of proverbial vulgarism, A fool and his money are soon parted. At last, after a tedious altercation, Miscapelus, instigated by the ramifications of private friendship, disbursed the symbol.

When now we had with some difficulty effectuated a relinquishment of this dignified scene of skittleary contention, a dusky and cerulean darkness had begun to obumbrate the superficies of the constellated regions, and to diminish the horizon of our prospects. We ambulated homeward, aided by the declining coruscations of a crepuscular glimmering. In our viatorial progression, we were now opposite the Porto-bello, where latrocinary homicides went to lurk, and make incursions on unsuspecting way farers, and comminations of their purses and lives. Terrification seized me from the dreariness of the scene, and the reflection that the ghosts of the murdered might now be hovering round the fatal places where their terrestrial existences had been comminuted. Eubulus, that infidel and insolent contemner of grey-bearded wisdom, observing the tremulous commotion of my nerves, and entertaining a conjectural glimpse of my mental situation, apprehended me by the sleeve, vociferating with all the semblance of terror: Behold an apparition, the ghost of a murdered traveller! I averted my luminaries directly forward, and gazed an object seemingly of immense magnitude, and arrayed in a vesture of shining radiance. I suffered a reduplication of horrifick terrors, and again Eubulus exclaimed, 'Tis FANNY! 'tis Miss FANNY herself, the very identical ghost of Cock-lane! she is come to punish and terrify a sceptical unbelieving world. Hearest thou not, her percussions of negation, her repercussions of affirmation, and her scalpations of indignation?!

‘ Succumbing

* It seems, that in the language of the famous Cock-lane ghost, a single knock signified *No*, a double one *Yes*, and scratching imported *displeasure*. 'Tis pity Miss Fanny so soon discontinued her visits to this world, otherwise, it may be presumed, Lexiphanes, who, 'tis said, was a very diligent and attentive scholar, would have become as great an adept in the dialect of ghosts, as Homer was in that of the gods, or as he is

“ Succumbing now under an accumulation of horrors, actuated as if I had been a mere involuntary mechanist, and having interjected a circumstantial pause ”, I thus ejaculated,

• Angels and ministers of grace defend us !
 Be thou a spirit of health ! or goblin damn'd !
 Bring with thee airs from heaven, or blasts from hell !
 Be thy events wicked or charitable !
 Thou com'st in such a questionable shape
 That I will speak to thee ! I'll call thee FANNY !
 Maid ! mistress ! injur'd fair ! what may this mean
 That thou, dead corse, again, in winding sheet,
 Revisit'st thus the glimpse crepuscular
 Making it hideous ; and us FOOLS of NATURE
 So horribly to shake our dispositions
 With thoughts beyond the reaches of our souls.
 Wherefore, what may this mean ?

• Whilst thus ejaculating, Hypertatus with that magnanimity of sentiment, that undauntedness of resolution, and that intrepidity of courage, derived from his habitation in the elevated regions of a garret, approached the place where the apparition seemed to lie, fixed in torpid immobility. But at his approximation it started like a guilty thing, and ran vagabond along the champaign, as if it had been the youthful masculine offspring of a Tauro-vaccineal conjunction.

• At this unexpected exhibition, my fellow computators were totally convulsed with universal laughter ; and even Hypertatus himself, my most amicable convivial associate, could not altogether repress the instantaneous motions of merriment *. As for myself, I reprehended Eubulus, with the sonorous vociferations of anger, and told him that the precipitation of his inexperience ought to be shackled by a proper timidity † ; and that though he had answered his uncle's monitory letters with such vivacity of turn, such elegance of irony, and such asperity of sarcasm, that he had left him henceforth to live upon his own estate ; and that though he had retorted the irony of his patron Hilarius, equally renowned for the extent of his knowledge, the elegance of his diction, and the acuteness of his wit with such spirit, that he soon convinced him his purpose was not to encourage a rival, but to foster a parasite ‡ ; I

is himself in his own mother tongue. It might, in time, have furnished our great Lexicographer with materials for a dictionary of the *Language of Spirits*.

* Elements of Criticism. † Ramb. No. 176. ‡ Ramb. No. 159. † Ramb. No. 26, 27.

told

told him, I say, that he should not with impunity derogate from my dictatorial importance, remuneratory honours, and accumulations of preparatory knowledge, with the pertness of puerility, the levity of contempt, and the derision of ridicule. Eubulus, though he could hardly articulate for a suffocation of risibility, declared with sacramental obtestations, that he had himself laboured under similar powers of deception. I believed him not, and threatened to convict him of the tortuosity of his imaginary rectitude by manual syllogisms, fistical applications, and baculinary argumentation.

Before Lexiphanes has finished his rhapsody he is interrupted by the critic, who takes him to task for his hard words and affected stile; and thinking him mad, applies to a physician, passing by, who proves to be the British Lucretius^a. He repeats a great many verses, and the critic gets rid of him with some difficulty. Another doctor^b comes by, who is the critic's friend. They talk upon Lexiphanes's case, and other matters concerning taste and writing; and force him to swallow a potion, which makes him throw up many of his hard words.

After this ridiculous operation, the doctor goes to a consultation, and the critic instructs Lexiphanes how to avoid his former faults, and write better for the future.

Though this author is inexcusable for his unfair representations, and his *illiberal* treatment of Dr. Johnson, and some other respectable authors, we cannot but commend him for endeavouring to explode the use of hard words and pedantic expressions. Yet, when this is done, writers are equally liable to corrupt their stile by vulgar idioms, and ungrammatical phrases. To write correctly and elegantly is no easy task. This author falls into many inaccuracies, of which the following is an instance.

'In the next place, says he to lord Lyttleton, of a learned and animated writer as your lordship undoubtedly is, you are the purest and chastest of any I know now living; and the remotest from that affectation and Lexiphanicisms which are at once the disgrace and characteristic of the age.'

'When they meet, they are sure to fall foul of one another'—'To peruse a paper, or so'—'had become'—'between you and I'—'to give into the caricatura a little now and then'—'I wash my hands on't—are expressions which may be deservedly called colloquial barbarisms.

'A performance committed to the fostering care of a distinguished character'—'An edition of Shakespear in expectancy'—'sanctioned by great authority'—and some other phrases, which this writer uses in his dedication and notes, are such as he himself would stile Lexiphanicisms.

^a Dr. Ak—de; stiled our Lucretius by some writers of note,

^b Dr. Armstrong.

This author, endeavouring to write in an easy, unaffected style, generally throws his prepositions and the signs of the genitive, dative, and ablative cases to the end of the sentence, in this manner—‘which he is mighty fond of’—‘which he has not attained to’—‘which most of your brother pedants have joined in’—‘whose honesty you can rely on’—‘the adversaries you have to cope withal’—‘which we are better without’—‘which we have been lately pestered with, &c.’

Englishmen, we believe, are the only people in the world who use this form of expression. We should think a Latin author guilty of a most abominable absurdity if he should close his periods with *de*, *ad*, *cum*, *in*, *sub*, *sine*, or any other word of this nature. And why do we continue to follow this preposterous arrangement? Such words as *of*, *for*, *from*, *by*, *to*, *with*, *in*, would stand much more properly and elegantly before the relative pronoun, than at the close of the sentence. This author very justly declaims against affected phrases; but the next time he writes, let him favour us with his thoughts on vulgar idioms, and barbarous expressions, which are more offensive to a judicious reader than all the hard words which he has attempted to expose.

V. *The Adventures of Emmera, or the Fair American. Exemplifying the peculiar Advantages of Society and Retirement. In 2 Vols. 8vo. Pr. 6s. Nicoll.*

THIS author, by endeavouring to render his work uncommon, has made it unnatural. When he aims at the surprizing he deviates into the improbable, and whines in bombast while he is attempting the pathetic. Yet his performance is not destitute of a considerable share of merit. His design is simple and commendable, that of contrasting the social with the sequestered state of life, and shewing how dangerous society may prove to virtue. His retir'd scenes are laid in America, and are infinitely preferable to those he has exhibited in Europe.

The father of Sir Philip Chetwyn prevails upon his son and daughter to attend him to America, where he intends to purchase an estate and settle; in the mean time they reside at a farm-house. Sir Philip, in exploring the country attended by two Indians and a footman, stumbles upon a neat English habitation, almost inaccessible through the wilds and woods which surround it. Upon entering it, he sees an old Englishman expiring in the arms of his daughter, the most beautiful female figure he had ever beheld. The sensibility discovered by Sir

Philip prevails on the old man with his dying accents to recommend his daughter to his protection, which, after his death, Emmera (for so the lovely maid is called) accepts of, upon the knight promising solemnly that he would be faithful to his trust, and never attempt to draw her from her beloved solitude into the world. Sir Philip, in short, takes up his abode with this American deity, discharges his two Indians, sends his servant back with the strongest injunctions of secrecy, but appoints a place in the woods where he is to leave his letters.

The life which Sir Philip leads with Emmera may be relished by such readers as are enamoured with ideas of Platonic love and sylvan retirement. Without the assistance of any servants, they cultivate their little farm, raise their stock, prune their trees, and perform all agricultural offices, while both are gazing each other's souls away in love; but Emmera appears always to be displeased at the most distant hint thrown out by Sir Philip to induce her to quit her solitude. While they live in what we may term this voluptuous delicacy of virtue, one colonel Forrester, who had been formerly Sir Philip's friend, and had courted his sister (who by her brother's advice had rejected his advances) arrives in disguise at the farm-house where the Chetwyn family lived, and under the name of Mr. Francis makes love to Miss Chetwyn, and obtains her affections. The author's ridiculous conduct in this part of his novel need not be pointed out to the reader.

The colonel, who is represented as a very great villain, having bribed Sir Philip's servant who was intrusted with the secret of his retirement, is by him conducted to the farm, where they gallop off with Emmera. Sir Philip in the distraction of his mind recollects a signal which his mistress's father used to make, by hoisting a flag on a neighbouring tree, when he had occasion for the assistance of some friendly Indians who lived in the neighbourhood. Accordingly, upon hoisting the signal, the Indians, in a few hours, are at his elbow. He describes his loss; they pursue and overtake the ravishers, rescue Emmera, and kill the two servants; but Forrester escapes. It may be proper to acquaint the reader, that after having gained Miss Chetwyn's heart he discovers himself, and insults her, for which he is soundly horseponded by her father.

After this dismal adventure, Sir Philip prevails on Emmera to leave her retirement, and introduces her to his sister and father. The behaviour of Emmera on this sudden change of life is naturally described, and is the most agreeable part of the performance. At last, Sir Philip persuades her to go to England with him and his sister, where, after their arrival, they continue their agricultural and hortulane occupations, the de-

lights of Emmera's life. Emmera is discovered to be the heiress of an estate worth forty thousand pounds. The reader already anticipates their marriage, which was accordingly performed, and the happy couple return to their heavenly paradise in America.

Such are the outlines of the tolerable side of this picture. Its contrast is dull, immoral, and improbable; and it would be an affront to the virtue as well as understanding of the reader to give any extracts from it. The language too is full of pleonasm and tautologies. The character of Emmera, however, is well supported. If we mistake not, there is a French novel founded on the same plan.

VI *Conclusion of the Memoirs of Miss Sidney Bidulph; as prepared for the Press by the late Editor of the former Part. Vols. IV. and V. 12mo. Pr. 6s. 6d. Doddsley.*

THOUGH we discover nothing in these additional volumes of Miss Bidulph's Memoirs which can induce us to retract the eulogiums we * formerly bestowed upon the author, yet we cannot think them equal to those first published. The story, it must be confessed, is plaintive, and some of the incidents are extremely affecting; but being destitute of variety, they are apt to become tiresome.

Our analysis of the former volumes concluded with Mrs. Arnold's (the heroine of the piece) retiring into the country, and devoting herself entirely to the care of her daughters education, together with that of young Falkland, whose father made so considerable a figure in the first part of this novel. This young gentleman, who was bred up under her own inspection till he went to Oxford, situated but a few miles from Mrs. Arnold's house, was adorned with all the exterior and mental perfections that nature and a virtuous education could bestow. During his residence at the university, he becomes acquainted with a Sir Edward Audley, a youth of the most abandoned principles, who confederates with his mother and sister in a design upon one of the Miss Arnolds, each possessed of twenty thousand pounds; a fortune Audley stood in great need of, to repair his own shattered finances. To forward the plot, his sister, Miss Audley, of whose mother, as well as herself, Mrs. Arnold entertained a very favourable opinion, gains admittance into Mrs. Arnold's house, where she is left with the eldest Miss Arnold, while the mother and the youngest sister are paying a

* See Vol. XI. p. 186.

visit to a disconsolate lady at some distance. In the mean time, Miss Audley, a shrewd sensible girl, discovers, from the concern expressed by Miss Arnold at an accident which had happened to young Falkland, that she was in love with him; a circumstance which disconcerts her in the little good offices she was attempting to employ with Miss Arnold for her brother, whom she therefore persuades to court her younger sister Miss Cecilia.

The reader is to observe, that these two sisters are the Pamela and Philoclea drawn by Sir Philip Sidney, or the two daughters of Saul as described by Cowley: they are finished beauties, but in a different stile of nature's workmanship; and tho' the dispositions of both are amiable and virtuous in the same degree, yet they exist in opposite manners. Miss Dorothy, the eldest, to a fine advantageous shape and height, joins the most striking attractions of face and figure, tempered by a sober serious cast of behaviour; but the insinuating irresistible charms of her lively sister Cecilia, render her as general an object of love as Dorothy is of admiration.

Sir Edward resolving to follow his sister's plan, contracts an intimacy with Falkland, with a view of debauching his manners, but discovers that he was secretly in love with Cecilia; tho' Mrs. Arnold did not intend Falkland should marry either of her daughters. Sir Edward informs Falkland that Miss Arnold entertains a passion for him; and after a great deal of management between the brother and sister, who fans Miss Arnold's passion for Falkland, that young gentleman's vanity is so wrought upon by their arts, that he repairs to Woodberry, Mrs. Arnold's house, completes his conquest, and, in short, mutual vows pass between him and Miss Arnold, who solemnly engages never to give her hand to another man in marriage.

The thinness of the plot, which is unconscionably spun out, renders it impracticable to enter into all the minuteness which bring about interviews, correspondences, removals, disappointments, &c. &c. among the parties. Sir Edward goes to Bath to attend Miss Cecilia, who removes from thence to London with her uncle Sir George Bidulph and his wife, a modish and unamiable lady. Sir Edward follows Cecilia to London likewise, where, among other admirers, he gains the heart of Lord V——, who had returned to England at the end of the campaign, one of the most worthy men of the age, and an unexceptionable match for her. The Bidulphs and Mrs. Arnold herself plead his cause with the utmost earnestness; but she tells them all, without any reserve, that she cannot love, and will not marry him.

Mean time, Falkland informs Sir Edward that he heartily repents of his engagements with Miss Arnold; tells him, that Cecilia always had his heart; and shews great compunction for his infidelity and levity, for which he is ridiculed by Sir Edward, who immediately resigns his right in Cecilia, and resolves to court, and even to carry off (should he not prove successful) Miss Arnold.——Miss Cecilia remains unmoved by all courtship, especially that of Lord V——. Sir Edward and Mr. Falkland pay her a visit at the house of Sir George Bidulph in London, where they are very indifferently received, and where they are indiscreet enough to quarrel with and affront Lord V—— at cards, for which they are severely reprimanded by Sir George. But we ought to have informed the reader, that by this time Miss Arnold had arrived in London, and received some mortifying proofs under Falkland's hand, that his passion for her was upon the decline. Sir Edward Audley, who thought he had now made a complete proselyte of Falkland to his own principles, courts and is married by his footman to a virtuous young woman, one Miss Williams, whom he soon after turns adrift, and she goes to service.

Miss Cecilia, teased with the importunities of all her friends to marry Lord V——, prevails with her mother to send for her to Woodberry; but Miss Arnold is left with her uncle, who is very fond of her. When Cecilia arrives at Woodberry, she confesses to Falkland (we think not with all the decorum we could expect from her virtuous education) that for his sake she had refused Lord V——, and all her other suitors. Falkland informs Sir Edward punctually of all that had passed on this occasion, tho' not without manifest indications of remorse for the part he had acted. Lord V—— next arrives at Woodberry, where his suit to Cecilia is powerfully seconded by her mother and her uncle, tho' without effect. This repulse, however, only gives Lord V—— an opportunity of displaying his noble qualities; for as Falkland had preferred the profession of arms to any other, he immediately gives him a commission in his own regiment, which was soon to go abroad, to the great grief of Cecilia. That young lady could not conceal her emotions so well but that her uncle Sir George suspected Falkland was not indifferent to her; and she resolves to make Lord V—— the confidant of her passion for Falkland.

This is one of the most judicious passages in the fifth volume. The noble deportment of his lordship, and the winning sincerity of the lady, are equally captivating. Lord V—— even engages, notwithstanding the violence of his passion, to plead Falkland's cause with Mrs. Arnold; and this generosity draws tears of gratitude from the eyes of Cecilia. He succeeds; the
good

good Mrs. Arnold is brought to approve of the match, and even the haughty uncle, whose agency through the whole story we think unnecessarily multiplied, is compelled not to oppose it. Falkland's compunction for the treacherous part he had acted towards Miss Arnold returns with double force, tho' he is now at the summit of his wishes. He writes a penitential letter to her, who is almost reduced to the point of death with the thoughts of his infidelity, which she answers in terms that encrease his remorse. But Sir Edward Audley now puts the infernal scheme he had meditated, of carrying off Miss Arnold, in execution, and actually decoys her to lodgings he had hired at Brumpton, where she is artfully and forcibly detained.

We have often expressed our disapprobation of kidnapping young ladies who cannot otherwise be prevailed upon to gratify their lovers. Notwithstanding their frequency in modern novels, they undoubtedly discover a poverty of invention, and a want of judgment; neither do we think they are of ENGLISH extraction, because *here* they are seldom or never carried into execution. After all the necessary parade of fasting, swooning, waking, fevering, &c. &c. had been gone through by Miss Arnold, she is carried, against her knowledge and will, to a house near Bagshot heath, kept by a broken gamester, one of Sir Edward's pimps; however, she escapes from thence by the assistance of Miss Williams, who happened to be a servant of the house, and was the identical young woman with whom Sir Edward had contracted the mock-marriage. We have abridged this part of the narrative, which we wish the author had not unnecessarily and injudiciously lengthened.

Miss Arnold and her conductress arrive safe at Woodberry, where they are affectionately received by Mrs. Arnold. The day now approaches for performing the nuptials of Cecilia and Falkland; but while the ceremony is performing, Miss Arnold frantically breaks into the room, forbids the banns, and asserts her prior right to Falkland's hand, which she seizes. All the preparations are now stopped, and the matter explained to the mother and sister, without Falkland being able to disprove the allegations against him. He afterwards challenges Sir Edward, and kills him in a duel: the latter, before his death, owns that Miss Williams is his wife. Miss Arnold's brain is affected; Mrs. Arnold falls ill, but at last prevails with Cecilia to consent to marry Lord V—. Mrs. Arnold's dissolution now draws near; and the account of her death, which is highly finished, cannot be read, we believe, even by profligacy itself, without, at least, some resolutions of amendment. The reader cannot doubt that the hands of Miss Cecilia and the

worthy Lord V— were joined together, and that they were the happiest of mortals. Mr. Falkland is acquitted for killing Sir Edward Audley, and succeeds to an estate of four thousand a year. He offers to marry Miss Arnold, who, we think, from a very absurd delicacy, refuses him, and solemnly devotes the remainder of her days to a single life, being now recovered from an indisposition both of body and mind. Miss Audley and her mother suffer poetical justice for their base conduct. The lowness of their circumstances not suffering them to live in England, they go abroad, where the old lady dies, and the young one shuts herself up in a nunnery, while Falkland rises to a considerable rank in the army.

It would be doing the author injustice not to acknowledge, that in this analysis we have omitted many particulars which assist the narrative; that the language, tho' pure, is ornamented; the sentiments, such as Virtue herself, were she personified, according to Plato's wish, might breathe. Perhaps the profligacy of so young a man as Sir Edward Audley is carried too far; neither do we think that his sister, who is not much inferior to him in wickedness, is sufficiently punished.

VII. *The History of Miss Indiana Danby. By a Lady. Vols. III. and IV. 12mo. Pr. 6s. Lowndes.*

IN our * review of the two first volumes of this performance, we acknowledged this author's abilities for writing, though we thought she applied them to very absurd purposes; and we are afraid the caveat we then entered against the prosecution of her plan, produced the volumes now before us. Tho' we enjoined the lady author that Miss Indiana might sit eternally in her cloisters, that Beverly might be visited with no return of his affection, and that the marquis should not be disproved to be Indiana's real brother; yet she has faithfully adopted and carried into execution every circumstance which we had so carefully foreseen and prohibited. Miss Indiana is persuaded by a bishop that her vow is unlawful; Beverly's passion for her returns with redoubled fervour; and the marquis, in the hurlothrumbo manner we had predicted, is discovered not to be the brother of Indiana, who has in her heart more mansions for love than one, as some animals are said to have two stomachs in their belly.

Mr. Manly, to whom we formerly introduced our reader, prosecutes his love for Indiana with unabating ardour; but

* See vol. xix. p. 467.

such is her ascendancy over his disposition, that she persuades him to marry Miss Boothby, an agreeable young lady, with a great fortune. Thus have we conveniently dismissed two personages, who are not extremely necessary to the principal narrative.

Beverly detects his wife, Lady Caroline, in an intrigue with Lord G. and after running him thro' the body in a duel, prepares to be divorced, that he might be capable of marrying Indiana. The *lawyers*, however, have the address to persuade our heroine and all her friends, and at last Beverly himself, that they are innocent, which puts an end to the divorce for this time. Indiana, notwithstanding all her seeming aversion to love, retains a hankering after the flesh-pots of Egypt, and drops some involuntary sighs when she thinks of Beverly, who is wounded in his duel with Lord G. and is persuaded to conceal himself for some time. Finding Lord G. recovered, he returns to Indiana's house, and tho' she feels her heart somewhat affected in his favour, yet she checks all sentiments of that kind.

In the opening of the fourth volume we find our heroine in a *terrible taking* by a brisk revival of Beverly's passion; but one Sir George Mountague, a gentleman of unexceptionable character and large estate, declares himself his rival, and offers his hand to the lady in marriage; a present which Beverly had not to give. Sir George being encouraged and recommended by all Indiana's friends, she, at last, reluctantly consents. Mean time the intrigue between Lady Caroline and Lord G. is so plainly proved, that he carries her abroad, where she dies, confessing her guilt.

Now for one of your kidnapping scenes! (vide the last article). The day on which Indiana is to marry Sir George, she is carried off by force; by Beverly the reader may be sure. A duel is fought between him and Sir George, in which the former is slightly, and the latter desperately wounded. Miss Mountague, Sir George's sister, who is in love with Beverly, interposes, and both are conveyed home in chairs from Hyde-Park; where the duel is fought. Miss Indiana is next delivered from her confinement, which she bears with tolerable patience, after she knew that Beverly was her jailor, and receives a penitential letter from him, recommending his friend Mountague to her affections, and telling her it was his dying request. Instead of returning home, she resolves to bury herself in a monastery, situated somewhere near C——y, (we suppose Coventry or Canterbury; for observe, reader, that this scene is laid in England, and the whole supposed to have passed about a dozen years ago) where her friend Fanny Fanmore was a profest nun. Her mother, the marchioness, joins her in this re-

resolution. Their female friends repair to the monastery, that they may witness the performance of the ceremony. Indiana outcants a Theatine monk in her praises of religious retirement. Beverly, who hears of his wife's death, recovers; however, tho' he is now single, Indiana cannot be diverted from her intention. She is led like a victim to the altar, after a most solemn service attended by vocal and instrumental music had been performed; but after she had bid the last adieu to her friends, and when the solemn rites were just beginning, who should forbid the banns but the marquis in *propria persona*? The reader may easily conceive the agitation into which his appearance throws the whole congregation. After proving himself not to be the brother of Indiana, in a narrative full of inconsistencies and improbabilities, her mother joins their hands, to the infinite satisfaction of all present, particularly the bride and bridegroom.

Beverly, ignorant of Indiana's marriage, is struck when he hears of it, but bears his disappointment better than could have been expected. The author has forgot to provide a husband for Miss Mountague: Sir George, however, goes to Bath to wash down his sorrows either with water or wine.

As we think our character of the former part of this novel may be very justly applied to the present volumes, we shall only add, that besides the improbability of ladies publicly professing themselves nuns in England, and living as such all the rest of their lives, many others occur, which must be too obvious to need pointing out to an intelligent reader.

VIII. Noah. *Attempted from the German of Mr. Bodmer. In twelve Books. By Joseph Collyer. In 2 Vols. Pr. 6s. Doolley.*

THIS work is a mixture of sacred history and romance. It contains a circumstantial account of Noah and his family, the ark and the deluge. Moses has related these matters in a summary way, and omitted several particulars; but the writer has supplied these deficiencies by the help of a fruitful imagination. In some things he has discovered ingenuity; in others, a want of judgment. He adopts the theory of Mr. Whiston, and ascribes the deluge to the trajectory of a comet. This hypothesis gives him an opportunity to introduce several pompous descriptions. Every other part of this work is full of wonderful occurrences. Moses has given us miracles, and Mr. Bodmer improbabilities. These are promiscuously united; but the assemblage is displeasing. Scripture and fiction make an unnatural

total mixture; and the story is not entertaining, as the business is trite, and the catastrophe universally known.

The nauseous affectation of expressing every thing pompously and poetically is no where more visible than in this performance. What ear can bear this affected language?

'Sing, O muse of Sion's hill! the radiant grace benign, which mov'd the Supreme Judge, when dooming myriads to the rising deluge, for one righteous man, to bound his wrath, leading him to new habitations, there to enjoy a life divine—there to become the father of nations, whose sanctity of manners might speak them the offspring of Heaven. Few are the traces of this great event left by the sponge of oblivion on the tables of time, and scarce are they to be discern'd; yet are they known to thee, celestial Muse! and mayst thou deign to impart them to the adventurous bard, whom genial Nature, on his natal day, laid on her breast. Thou, ere the waves o'er-spread the earth, breathing on Elihu's soul, taught him songs divine: taught Noah to raise his grateful praise, while in the floating ark: with him ascended lofty Sion to extol his grace who in the Heavens display'd his radiant bow, the emblem of forgiving mercy.'

The following passage is written in the same strain; the style is a motly mixture of prose and blank verse.

— 'Where the rich orchards rear'd their lofty tops; where fruitful autumn bent under the waving ear, where the vine with purple clusters adorn'd the side-long hill, or the lofty cedar cast its lengthen'd waving shade, is spread a general inundation, and drown'd lie herbs, plants and flowers; the lofty trees and fragrant groves, with all their bloom, and all their odours dead. The affrighted birds with feeble pinions skim the thickening clouds, and fly from tree to tree, and hill to hill; till the impetuous storms whirl them round and dash them in the deep. The sturdy elephant and lusty bull, trembling, skim the impetuous waves, and swimming rise above the swelling surge in vain. Alas! the birds of the air, the beasts of the forest and the field, with man, the lord of the creation, finding all their efforts ineffectual, die immers'd even as the reptile; all drink death in the water, mingled by the comet, with resin, nitre and sulphur.'

As we think Mr. Collyer an ingenious man, we could wish, that if ever he attempts to favour the public with a translation of any other work of this kind, he would endeavour to avoid this tawdry style; and consider that it is as great a fault to write verse in prose, as to write prose in verse.

IX. *The Georgics of Virgil, translated by Thomas Neville, A. M. Fellow of Jesus College, Cambridge. 8vo. Pr. 2s. Cadell.*

THE Georgics of Virgil are admired by every reader of learning and taste. The author has adorned them with all the graces of poetry. His descriptions are animated, his versification harmonious, and his diction exquisitely adapted to the subject. Mr. Neville very properly recommends this poem to the attention of every one who is solicitous to form a just notion of chaste composition. But it ought to be read in the original. The greatest excellencies are apt to be destroyed by the best translators. The following instance may serve to evince the truth of this remark. Virgil speaking of the management of bees, gives this direction :

“ In medium, seu stabit iners, seu profluet humor,
Tantæversas salices, & grandia conjice saxa ;
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum solem ; si forte morantes
Sparserit aut præceps Neptuno immerferit Euris.”

Geor. iv. l. 25.

These lines are plain and simple, but likely to betray an injudicious translator into bombast. Mr. Addison has fallen into this absurdity.

“ Whether the neighb’ring water stands or runs,
Lay twigs across, and *bridge it o’er* with stones :
That if rough storms, or sudden blasts of wind
Should dip, or scatter those that lag behind,
Here they may settle on the friendly stone,
And dry their reeking pinions at the sun.”

A writer quoted by Demetrius Phalereus, gives this pompous description of a wasp : *Κατανεύεται μὲν τῶν ὀρεινῶν, εἰσιπλάται δὲ εἰς τὰς κοίλας δρυς.* “ It feeds upon the mountains, and flies into hollow oaks.” It seems, says Demetrius, as if the author was speaking of a wild bull, or the boar of Erymanthus, and not of such a pitiful creature as a wasp. Mr. Addison’s concluding line is equally ridiculous. The following translation by Mr. Dryden suggests the idea of a shipwreck and a storm at sea.

“ With osier floats the standing water strow,
Of mossy stones make bridges if it flow ;
That basking in the sun thy bees may lie,
And resting there their flaggy pinions dry,
When late returning home, *the laden host*
By raging winds is wrecked upon the coast.”

Mr.

Mr. Warton's version.

"Hast thou a living rill, or stagnant lake?
With willows and huge stones the waters break;
On which the wand'ers safely may alight,
When rains or winds retard their destin'd flight,
On which *emerging from the waves*, may land,
And their wet wings to tepid suns expand."

Mr. Neville gives this translation:

'In the mid water, if it stand, or flow,
Stones of large size, and transverse willows throw,
To serve as bridges, where the bees may land,
And to the solar gleam their wings expand,
Shou'd some late loit'ers rue bleak Eurys' blast,
Scatter'd, and whelm'd beneath the watry wafts.'

The first three lines are unexceptionable; the fourth is equal to the original; the two last are stiff and affected.

From these instances, the reader may perceive how difficult it is to preserve the genuine graces, the purity and simplicity of the original. The story of Orpheus and Eurydice is told with inimitable delicacy by the Roman poet; but we see the translator like the unhappy lover——

"Prensantem NEQUIQUAM umbras."

The reader shall judge for himself.

'And now had Orpheus, measuring back his way,
Escap'd all perils: to the realms of day
Pressing his steps advanc'd Eurydice;
Of Pluto's consort such was the decree:
When strait a madness seiz'd the Lover's mind;
Venial, in Hell were faults of venial kind:
Just at the light he stopt; in thoughtless trance
Wrapt, and by passion quite o'erpow'r'd, a glance,
Turning, on his Eurydice he cast:
Vain from that moment every labour past;
The Tyrant's league was void, and thrice around
Avernus' pool was heard a fullen sound.
Orpheus! she cry'd, what Dæmon could inspire,
To curse us both, so frantic a desire?
Again I go; Fate calls me from the skies,
And sleep eternal seals my swimming eyes:
Adieu! with deepest darkness cover'd o'er
I stretch my feeble hands, thy wife, alas! no more.
These words scarce finish'd, sudden from his view,
Like smoke with thin air mixt, she diverse flew.

No

No more to meet her Orpheus, who essay'd
 Oft to reply, and catch her fleeting shade.
 What, what remain'd? Hell's ferry-man deny'd
 A second passage o'er th' opponent tide.
 His wife twice lost, ah! whither shall he rove?
 What plaint, what strain, the Ghosts, the Gods shall move?
 Plac'd in the Stygian bark the shivering sail'd:
 He, as fame tells, sev'n months successive wail'd,
 By Strymon's unfrequented wave, his woes,
 Where a bleak rock's aerial mansion rose;
 In chilly caves he mus'd, and by his song
 Sooth'd the fierce beasts, and drew the trees along.
 So Philomela in the poplar bow'r
 Laments her offspring, lost in luckless hour,
 Which some rude Rustic, callow as they lay,
 From their warm nest observant snatcht away:
 Percht on a bough, all night she weeps, her strains
 Renew, and with sad wailings fills the plains.
 ' No love, no joys connubial touch'd his soul;
 Forlorn he roam'd, where Tanais' white waves roll,
 O'er Hyperborean ice, o'er tracts of ground
 Throughout the year in frosts Riphæan bound,
 Mourning Dis' fruitless boon, and his lost Bride:
 When, stung with rage at his disdainful pride
 The Thracian matrons, 'mid the rites divine,
 And midnight orgies of the God of wine,
 Spread o'er the fields the Poet, piecemeal torn:
 Then as his head by Hebrus' flood was borne,
 Rent from the marble neck, ev'n the cold tongue
 And fault'ring voice Eurydice still sung;
 Ah poor Eurydice! with last breath cry'd;
 Eurydice the distant banks reply'd.

X. *Loose Remarks on Certain Positions to be found in Mr. Hobbes's Philosophical Rudiments of Government and Society. With a short Sketch of a Democratical Form of Government. In a Letter to Signior Paoli.* 8vo. Pr. 1s. Cadell.

WE are singular enough to confess ourselves unable, from perusing the works of Mr. Hobbes, to discern where that fund of knowledge lies, which has procured him so considerable a rank among modern philosophers. Those who are acquainted with his private history know him to have been vain and peevish, and so inconstant in his principles, that from a violent republican even to democracy, he became a monarchist

narchist even to tyranny. It is, however, justly doubted, whether this veering from one extreme to another did not proceed from venality more than inconstancy.

In this pamphlet he is attacked as a monarchist. He has asserted, that man is not a creature fit for society, and endeavours to prove it by arguments which, according to this writer, are equally absurd as the following string of syllogisms.

‘ New-born infants are incapable of walking ;

Therefore man, being born an infant, is not born a creature fit for walking.

But infants are born with two legs, and the power of motion, which are the means for that action when it becomes necessary to their state ;

Therefore man, by being born with the necessary means, cannot be said to be born unfit for walking.

—And infants, tho’ born incapable of reason, by being born with human attributes, are born with the means necessary for attaining it ;

Therefore man, by being born with the necessary means, is born a creature apt for reason ; and a creature apt for reason is a creature apt for society.

‘ We apprehend Mr. Hobbes’s reasoning is mere quibbling ; and this, because it is obvious that the meaning of the philosophers whom Mr. Hobbes attempts to confute, is, that man is born a creature fit for society, notwithstanding his reasoning faculties do not immediately arrive at maturity. In his infant state, society is the only means of preserving his being : this makes him love it. In his maturer age, what Mr. Hobbes calls the dictate of right reason makes him capable of it. This reason, according to the same author, is given by God to every man for the rule of his actions ; therefore no man is exempt from this capability. This amounts to what the philosophers have advanced, that man is born a creature fit for society.’

Our limits will not admit multiplying quotations from this excellent pamphlet ; and it becomes the less necessary, as the principles of liberty are now so well understood, that Hobbinism is every where sufficiently exploded ; but at the same time this author’s precision and accuracy in confuting it cannot be sufficiently commended. We should be sorry if the revival of any arbitrary principles in government should render this publication particularly seasonable at this time ; and we conjecture, that it is chiefly designed to remove any objections which may be formed against the short Sketch of a Democratical Form of Government, in a Letter to Signior Paoli.

In this sketch the democratical system is recommended, because, in the author’s opinion, when rightly balanced, it is the only

only one which can secure the virtue, liberty, and happiness of society. The sketch is divided into two parts: the first treats of those things essential to the proper form of this species of government; and the second explains that part of the constitution which defends it from corruption. The senate and the people are the two capital essentials of the former, for obvious reasons which our author has explained. It is proposed that the debate (by which we imagine the writer means the deliberation upon public affairs) be in the senate, and the result in the people, with a power of debating likewise. The number of the senators is limited to fifty, to prevent confusion; and the island of Corfica is proposed to be divided into certain districts, and the people represented by a certain number of men, not under two hundred and fifty. Generals, admirals, civil magistrates, and great officers, are to be taken from those who have served in the senate; and though not elected senators, they are to remain *so en officio*; but the election of all officers and magistrates is to be vested in the representative body. The senate, or its committee, is to meet thrice every week, or occasionally, and the representatives of the people occasionally. An appeal may lie to the senate, and from thence to the representatives of the people.

‘Let the affairs of commerce, says this author, and all matters relative to the state and executive powers of government, be determined by the representative body; after they have been first debated in the senate; but let not the representative assembly have the power of determining peace and war, imposing taxes, the making and altering laws, till these subjects have been first debated by the senate, and proposed by them to the collective body of the people. Let these proposals be promulgated a fortnight before the meeting of the representatives towards the passing them; that the people may have time to deliberate on them, and give what directions they shall judge proper to their representatives.’

The defence of this constitution against corruption is next considered under two articles, viz. the rotation of all places of trust, and the fixing the Agrarian on a proper balance. The author thinks, that the Romans, dispensing with the rotation of power, thereby ruined their republic; witness the prolongation of the commands of Marius, Sylla, Pompey, and Cæsar. The Agrarian, according to this writer, was never fixed on a proper balance, under the Roman republic; and had the generous efforts made by the Gracchi to remove this defect prevailed, their republic must have been as immortal as time itself. The best method of fixing the rotation and proper Agrarian is thus explained by our author.

‘First,

‘ First, the rotation. Let the whole senate be changed once in three years, by a third part at a time yearly. Let the vacant posts be supplied from the body of the representatives, by the election of the people. Let that body undergo the same rotation, and be supplied from the people. If any of the representative members should be elected into the senate, that are not by the course of the rotation to go out of the representative council, their places must be supplied from the people. Let no member of either the senatorial or representative body, be capable of re-election under the space of three years. Let the admirals, generals, civil magistrates, and all the officers of important posts, lay down their commission at the end of the year, nor be capable of re-election under the aforesaid time of probation. The rotation thus settled, we come to the second consideration, viz. the proper Agrarian.

‘ Let the Agrarian be settled in such a manner, that the balance of land inclines in favor of the popular side. To prevent the alteration which time would make in this balance, let the landed and personal effects of every man be equally divided at his decease, between the males; heirs of his body; in default of such heirs, between his male heirs in the first and second degree of relationship.

‘ If any man during his life-time, by gift, make a distribution of his estate or effects contrary to the meaning of this law; let his heirs, by suit in the proper courts of justice, obtain a lawful distribution, and let the penalty incurred by the offender, be an immediate dispossession of his estate and effects to his lawful heirs.

‘ Let no females be capable of inheriting or bringing any dower in marriage.

‘ The provision for every female, who, through any natural defect, is not capable of marriage, must be made by way of annuity by the male heirs nearest of kin. These, I think, are irresistible bars to the alteration which time would otherwise make in the balance.

‘ If the exigencies of the republic should ever find it necessary to lodge the executive powers of government in the hands of one person, let there be a law made to limit it to one month. Let the representative assembly have the power of nominating the person, and continuing this command from month to month, if the exigencies of the state demands it; but let not any one person be capable of holding this office above a year.

‘ The remedy of a dictator should never be made use of, but in the most desperate cases; and, indeed, it is not probable that such a government should ever be in a situation to want it.

Such

fifth represents the vanity of human enjoyments; and in the sixth the author shews the necessity and advantages of practice as the test of faith.

As a specimen of his stile and manner, we shall give an extract from the first discourse. Having observed, that men, to whom the character of being ashamed of religion is properly applied, either fall into this conduct from a foolish desire of singularity, or by not separating the arguments from the character of the person they propose as a model of imitation, or lastly, by presuming that they are not intentionally wrong, he makes the following remarks on each of these arguments,

‘1. As to the first, says he, we may observe, that persons who are ashamed of religion from no other motive than a mean affectation of singularity, are generally convinced themselves that their practice is not agreeable to the dictates of reason; and therefore they endeavour carefully to conceal the real inducement upon which they act from the cognizance of mankind, as being inwardly conscious of its invalidity. To desire these persons to reflect, that neither truth nor falsehood depends upon the fluctuating opinions of individuals or societies; to inform them, that it is therefore as ridiculous to act as if they disbelieved any doctrine of revelation merely because it had obtained universal credit, as it would be to deny that there have been such persons as Alexander and Cæsar, because the fact is not commonly called in question; this method of reasoning would be wholly superfluous, because of this truth they are already ascertained. I would, therefore, only ask such men to advert, whether, by indulging this habit, they are not dashing upon that rock which they most sedulously study to avoid? Let them reflect, whether, while they declaim against Passion, they are not themselves submitting to her government, by proceeding in a course which they pretend not to justify. Let them think, while they brand enthusiasm with ignominious epithets, whether they themselves are not the grossest enthusiasts, if that title may be appropriated to persons who are actuated by an impulse which they know to be wrong, but do not endeavour to resist. If they would hear with indignation the name of furious *zealots* applied to their own characters, let them consider what designation can be more justly appropriated to persons who have insisted in the service of passion, and are every moment sacrificing conviction to caprice. We need only to change a few circumstances, and all the epithets of reproach which the Freethinker liberally bestows on the Religionist, may, with equal reason, be retorted on himself. The only difference betwixt the extreme on either side is, that the latter suffers himself to be led

too far by adhering to maxims which are originally founded on reason, while the former inflexibly pursues a course of which he is sensible, in many cases, that reason disapproves. The man of principle, therefore, even supposing his conduct to be in some measure culpable, is as much preferable, upon the whole, to him who is ashamed of religion from the affectation of singularity, as a man who errs with a good intention is to him who commits the same fault in defiance of conviction.

2. The second plea by which men attempt to vindicate their being ashamed of religion, will be found, upon examination, as unequal as the first. It proceeds, as I already observed, from considering the *character* of the person whom they propose to imitate, and being kept by this circumstance from weighing *his arguments*. This plea is exhibited with a good deal of ostentation by some advocates of infidelity, who seem to exult in the number of *great names* which can be produced on their side of the question. The defenders of Christianity generally reply, by making out a list of the opposite party; and the impartial are left to decide on either part, as they are differently prompted by taste and disposition. Without repeating what hath been advanced on either side, I shall only inquire at present, how far the Freethinker, simply considered as such in any sense of the word, may be said to discover an enlarged understanding.

That persons of unquestioned penetration and discernment have, on some occasions, maintained loose and dangerous opinions in the matters of religion, is a truth which experience will not permit us to question. But let it be remembered, that the point in dispute is not, whether a man of understanding ever was an infidel; but how far it is consistent with this character to propagate doctrines which are prejudicial to society? I say, Christians, prejudicial to society; because the man who is ashamed of Christ, and who endeavours to infuse his sentiments into others, acts such a part as is unworthy any member of that body, which is in a great measure supported by the positive institutions of Christianity.

Setting aside every other benefit, is not the appointment of one day in seven an excellent mean to preserve a proper union, and free circulation of sentiments, among the different members of any one community? and are not the persons who at this time dispense the ordinances of religion to be regarded, it not as the servants of God, yet at least as necessary friends of the interests of society? Considered, therefore, merely in a political light, is not every attempt to subvert this institution, or to turn the dispensers of these ordinances into ridicule; is it not, in fact, a blow levelled at the foundation of government? and is it not ultimately subversive of one rule by which society is ce-

mented?—Is it then the work of reason, or shall we regard it as the mark of superior understanding, to propose the means of effectuating such an end? At this rate, reason would be to every man the greatest possible disadvantage, as an high degree of it would only qualify him to become universally pernicious to mankind.

Whether, therefore, the persons who are ashamed of religion are or are not possessed of intellectual qualifications in other respects, yet we may safely conclude, that, in this particular instance, they exhibit no proof of them. At the same time that we admire the subtlety and acuteness of their arguments, we question their integrity, and impeach their prudence. Considering Christianity, therefore, merely as an human institution, we can regard an infidel of any denomination in no other light than as the marksman who whets his arrows with skill, but dips them in poison. Upon the whole, the man who considers his being ashamed of religion as the mark of an enlarged understanding, merely because it is an imitation of that person whom he regards as a model, ought, for the same reason, if he admires the *Iliad* or *Cyropædia*, to be an heathen, because this was the religion of Homer and Xenophon.

3. The last, and indeed the only specious plea to which men who want to support themselves in this practice have recourse, is the pretended innocence of their intention. After having impartially considered the arguments in favour of an open adherence to certain principles, and having examined the inducements by which they are led to act as if they disbelieved them, they cannot find that their practice is unsupported by argument; and therefore their error, if they have been misled, is owing to ignorance, and not to intention.

The fallacy of this plea lies in the ambiguous meaning which is assigned to the word *impartial*. It was observed, in the beginning of this discourse, that we can never expect to obtain perfect impartiality in the course of any inquiry which relates to happiness. In fact, it is obvious, that we must, in every process of this nature, be interested either in favour of one party or another. We cannot read a detail of historical transactions without being prepossessed in favour of some particular character, though our reason may inform us, at the same time, that it is far from being intrinsically valuable. In perusing, for instance, the history of those revolutions by which the Roman republic was overturned, is not the man who is captivated with the shining qualities of Cæsar, and who becomes interested on his side, convinced that he was at the bottom a murderer and a tyrant, who meant to sacrifice the liberty of his country to the purposes of ambition? Yet the specious

our mantle of moderation and humanity, which is thrown over these bad qualities, renders him the involuntary object of admiration and esteem. If prepossessions of this nature are established in the mind contrary to the dictates of reason, and in matters which do not relate to the happiness of any individual, with much greater reason may we suppose, that in things which immediately relate to the attainment of felicity, or which are ultimately connected with it, prejudices of the strongest kind must concur to obstruct that impartiality with which questions of importance ought to be examined.

In whatever light, therefore, the pretence of vindicating error by the plea of impartiality presents itself to the mind, we shall find it utterly inadequate to the accomplishment of its end. Both the virtuous and vicious part of mankind are alike actuated by prepossession with regard to their religious principles, because both the virtuous and vicious are led to adopt that system of opinions to which their practice may be reconciled with the greatest facility. In the present case, however, it ought to be remembered, that when the influence of a predominant passion is obviously exerted to counteract the decisions of the understanding, as it must be when a man is ashamed of adhering to his principles, he ought to proceed with the utmost circumspection; because he is in imminent hazard of taking a wrong course. We may observe likewise in general, that as propensities to evil adhere so closely to every mind as to be in some measure characteristic of human nature; the man who embraces a system of religion, by which every propensity of this nature is discountenanced, may be presumed to have made a more impartial research than that person who makes a very defective practice the standard of principle.

Upon the whole, it is evident, that as the plea of impartiality cannot be admitted, unless it is previously supposed that the mind is divested wholly of prepossession; and as we have already shown, that this can scarce ever be the case in any inquiry whatever, it obviously follows, that intention cannot atone for an obstinate perseverance in the belief of error, or in the practice of vice.

XIII. *Poems and Translations. By the Author of the Progress of Phycic. 8vo. Pr. 4s. Sanby.*

THIS volume contains a great variety of poetical compositions; but none of any considerable length. The capital performance is the *Progress of Phycic*; a poem in praise of the modern discoveries and improvements in the theory and practice

practice of that art, which here is traced from the earliest ages of antiquity. The rest are tales, fables, songs, odes, epigrams; translations from Phædrus and M. Guido, &c. The author, though not an eminent, is not a contemptible poet. He seems to write with ease, his manner is lively, and his versification tolerably fluent and harmonious. The following receipt to make a pretty-fellow is not destitute of humour.

Should it e'er be your lot to be blest'd with a son,
These rules well observ'd he'll not fail to be one,
Whom with joy you may view, and with pride you
may own. }

Ne'er send him to school, and from thence to a college,
'Twill spoil all, if the youth should have one dram of know-
ledge;

In romances and plays let him deeply be read;
And his heels be instructed instead of his head.
But tho' you're to guard against Latin and Greek,
He, like any monsieur, the French language should speak:
Thus inform'd, and grown up, you must fix him in town,
Where, to greatest advantage, such talents are shewn;
Ne'er balk his amours, let him kiss all he meets,
From Fanny the fair, to brown Bess in the streets:
Let him whisper soft things, as he sees others do,
And be sure to be false, when he swears to be true;
Let his converse ne'er fail to be season'd with slander,
And daintily larded with double entendre.—

His wit, if at all, should but rarely be shewn,
And never rise higher than quibble or pun:
Now and then of grave authors and books he may prate,
That he knows no more of than his grandmother's cat;
Out of journals, be sure, he pick common-place stuff
For some flings at the court, and he's patriot enough;
Let Collins and Tindal prescribe him a creed,
To settle his faith—'tis but little he'll read—
In all things besides, let new modes be his passion,
But be his Religion—"Old as the Creation."—
Hence, dull as he is, he'll be furnish'd, at least,
With many a bob at that scrub, call'd a priest.
To accomplish your spark, (or he's not quite genteel)
He must pay debts of honour, but no tradesman's bill;
He should ne'er miss an op'ra, to make it appear
He's a man of true taste, and has got a good ear;
To give him the lie who his courage disowns,
He must whip thro' his lungs, or at least break his bones;
And at all times to prove that he is not faint-hearted,
He must draw on his man, when he's sure to be parted.

When

When in any debate he's almost run a-ground,
 Let a wager or oath his opponent confound,
 In short, let each hour, instead of dull thinking,
 Be devoted to gaming, and whoring, and drinking,
 Till by pistol or halter he finish his race,
 And he dies like a dog,—who has liv'd like an ass.'

The author tells us, that the lighter sallies of youth are thrown promiscuously among the more serious exercises of a maturer age. Perhaps the following sick-bed soliloquy is in the number of the latter; it is at least a proof that he has a claim to a higher character than that of a poet.

'Tis well, I long to be releas'd,
 With joy I wait my doom,
 Eager to mingle with the blest'd,
 And taste a life to come.

Too long I've mourn'd this painful scene
 Of noise, and guilt, and folly,
 Where heartsome mirth is madness seen;
 And wisdom, melancholy.

Where pigmy Science, loud and vain,
 Distracts the doubtful mind;
 Where Truth all labour to attain.
 But few must hope to find.

The good we covet, sure to miss,
 We weep the ills we fear;
 Delusive all our hopes of bliss,
 Our griefs alone sincere.

Not so, my soul! where shortly thou
 Shalt wing thy happier flight;
 Thy task t'explore—thy bliss to know
 The source of life and light.

There Truth, with ever-open face,
 Thy ravish'd eyes shall see:
 Hope to Fruition shall give place,
 And Doubt to Certainty.

There, thro' Eternity's wide round,
 No ills shalt thou deplore,
 No Enmity shall ever wound,
 Nor Friendship cheat thee more.'

This writer, if we may rely on the date * of one of his pieces, has been a dangler of the muses above forty years.

MONTHLY CATALOGUE.

14. *Poems.* By George Canning, of the Middle Temple, Esq; 4to. Pr. 10s. 6d. Doddsley.

THE capital pieces which compose this volume have already appeared in separate publications, viz. An Epistle from Lord Russell to Lord Cavendish, in 1763; Love and Chastity, in 1761; the Progress of Lying, in 1762; Horace's first satire modernized, in the same year; and a translation of three books of Anti-Lucretius, in 1766.

The pieces which are added in this collection are, an introductory address to Dr. Thompson; Horace's 27th ode of the first book imitated; verses written in a lady's prayer-book; an epistle to Miss Kitty ****; seven epigrams; and a translation of the fourth and fifth books of Anti Lucretius; on which we shall make no remarks, as the public is already sufficiently acquainted with the author's poetical abilities.

15. *Il Penferoso. An Evening's Contemplation in St. John's Church-Yard, Chester. A Rhapsody, written more than Twenty Years ago, and now (first) published. Illustrated with Notes historical and explanatory.* 4to. Pr. 1s. Longman.

The author of this Rhapsody, from an eminence in St. John's church-yard, surveys the river Dee, and some of the most remarkable places about Chester. This prospect leads him into a contemplation on the various revolutions of those places, and the heroes, princes, or patriots, who formerly distinguished themselves in that neighbourhood, by any memorable transaction.

✓ The notes are chiefly historical, and calculated to illustrate the text.

This work may be entertaining to those who are acquainted with the scenes which are described. The author makes use of old words and ancient names, and appears to be a poetical antiquarian.

16. *Fugitive Pieces. By a Poor Poet.* 4to. Pr. 1s. Becket.

The pieces which this Poor Poet has attempted to rescue from oblivion are, Pulpit directions, a poetical billet, an *im-promptu* to Canidia, a tale, verses written upon the queen of hearts and addressed to a young lady in bed, two epigrams, and two epitaphs.

If this writer, with respect to his circumstances, is actually a poor poet, we are sorry for his misfortunes, as his works, we are afraid, will not encrease his revenues.

17. *The Vestry, a Poem. By an Overseer of the Poor of the Parish of Saint Peter le Bailey, Oxford.* 4to, Pr. 11. Jackson at Oxford.

A dispute about the payment of a rate, or something equally insignificant, has given rise to this publication. The author satirizes one of the parishioners, who objected to the assessment, and called the vestry a den of thieves: with what justice we cannot pretend to determine. The poem is written in tolerable verse; but contains nothing which can be agreeable to the generality of readers, who cannot be supposed to entertain themselves with an account of any frivolous altercations in the vestry of St. Peter le Bailey.

18. *The Vanity of Human Life, a Monody. Sacred to the Memory of the most Hon. Francis Russell, Marquis of Tavistock.* 4to. Pr. 11. Dodsley.

This is one of those productions which will neither extend the reputation of the poet, nor that of the person who is the subject of his encomium; and yet it may be read with approbation. The author concludes his Monody with this modest apology, which entitles it to a candid reception,

' Think!—but ah! whither do I fondly stray,
And why recount his matchless virtues o'er?
O—you who wear, "in your heart's core,"
His image deep engrav'd, accept this lay,
That rich in zeal, in wit and learning poor,
A rural muse presents at Russell's shrine:
Worthless I own the gift,—yet shepherds bring
The frail and short-liv'd beauties of the spring,
To deck the altars of their pow'rs divine.'

19. *An Ode to the Earl of Ch—m. By the Author of the E—d of Ch—m's Apology.* Folio, Pr. 6d. Almon.

This is a kind of satire upon the partiality supposed to be shewn by a certain nobleman to America, in prejudice of the mother-country. The versification is different from that of the Apology, and therefore it may be proper to give a specimen. Speaking of Britannia the author says,

' Cast off, impoverish'd, undone,
She weeps, her health and fortune gone,
Whilst your New Love rejoices;
But her's is no uncommon state,
'Tis but the just decree of Fate
To dames who make such choices.

America,

America, her rival flame,
 That rough, imperious, haughty dame,
 As dark in heart as feature;
 With your opinions to comply,
 Forces all bonds of legal tie,
 Of gratitude and nature.

Rais'd by the fondest mother's care,
 She wounds that mother to despair,
 Who gave her ease and wealth;
 Tutor'd to serve your odious ends,
 For you she cheats herself and friends,
 With you intrigues by stealth.

The reader, from this extract, will probably conclude that the author is not possessed of that Horatian manner which unites urbanity with satire, and where the writer makes the most desperate passes while he smiles. Satire, however, is only one of the purposes of this ode; for it concludes with a very fulsome panegyric upon a near relation of the noble lord to whom it is addressed.

20. *Half an Hour's Advice to Nobody knows who.* 8vo. Pr. 6d.
 No Publisher's Name.

This pamphlet contains some very sensible advice, which we most heartily wish it may be in the power of government to follow. The author praises Walpole's administration because it was steady and moderate, and when he retired from public business the national debt did not exceed fifty millions. He commends Mr. Pelham as a minister who was assisted by Sir John Barnard, and who preserved the sinking fund entirely untouched, though the war under his administration added thirty millions to the debt of the nation. He likewise bestows a due share of applause upon Mr. Pitt and Mr. Legge; though he says, the public debt under them increased to the incredible sum of one hundred and forty millions. These particulars being premised, the writer proceeds to his advice, which contains little more than has been often repeated, to take off the taxes from the necessities of life, and lay them upon its luxuries. He advises the coach and plate tax to be levied by assessment, and thinks that no pension should be granted by the crown above three hundred pounds per ann. He proposes a tax upon celibacy, upon the American provinces, the East-India company, and points out the particular taxations which ought to be laid on the articles of luxury. *Valeat quantum valere potest.*

21. *The*

21. *The Trial of England's Cicero, on the four important Articles of his being an Orator, a Patriot, an Author, and a Briton.* 8vo. Pr. 1s. Williams.

This pamphlet contains plenty of abuse upon many respectable personages; we shall, however, disappoint the author, who seems to hug himself with the thoughts that the Reviewers, by damning his pamphlet, will introduce it to public notice.

22. *A View of all the Changes made in the Government, since the Accession of his present Majesty.* A Broadside. Pr. 1s. Almon.

The number of changes in the superior offices and departments of state exhibited in this View amounts to two hundred and fifty-five!

23. *A Scheme to pay off, in a few Years, the National Debt, by a Repeal of the Marriage Act.* 8vo. Pr. 1s. Becket and De Hondt.

This schemer, who writes in the character of an old bachelor, bewails the flagitious and barefaced disregard of the marriage bed, and, in short, of modesty and decency. He pretends to think that the great object for the consideration of the legislature is, 'Whether the clause, *until death us do part*, will not admit of some palliation, repeal, or change, that would not only make marriage honourable, and a blessing to society and individuals, but also redound to the great emolument of the state.' Our author confesses that the above-mentioned clause was the bug-bear which frightened him from marrying; and labours hard to remove some seeming difficulties to his scheme, which is, that the marriage take place—'for the term of——, or until the expiration of one, two, three, four, or five years, as the parties may agree.' Parties at the expiration of the marriage lease shall have liberty of renewing it for any term within five years, 'upon paying a certain fine to government for every such renewal, after the manner of some church and college tenures.' Every marriage is to be duly registered, and the registering attended by the payment of a certain tax to the government. The colonies are to be excepted, by way of punishment for their late behaviour, and the inhabitants there obliged to keep their wives.

Such is this merry wag's scheme for paying the national debt; and the irony is carried on with a considerable degree of that solemn humour which is often more pleasing than the piquant repartees of professed wit.

24. *An earnest Address to the Freeholders of the County of Huntingdon.* By an Independent Freeholder. 4to. Pr. 6d. Crowder.

A provincial job, but handled with sense and humour. The author supposes that some candidate is preparing to divide the
free-

freeholders of the county of Huntingdon by scattering money among them.

25. *A Letter to the Proprietors of East India Stock, upon the Question to be ballotted for on Tuesday the 23^d Day of March, for granting to Lord Clive three hundred thousand Pounds.* 8vo. Pr. 6d. Nicoll.

The author of this letter is a professed enemy to the immense remuneration, equal, he says, to a sum of three hundred thousand pounds, proposed to be given by the proprietors of the East India company to lord Clive. He observes very sensibly, that no proprietor can positively say, whether, in consequence of the resolutions of p——t, he may ever be benefited one shilling by all his lordship's boasted services.

These considerations are, at least, problematical; neither shall we pretend to determine how far government, or rather p——t, has an interest in the territorial acquisitions, obtained upon commercial principles, by a trading company. A question some time or other may, perhaps, arise concerning the nature of that allegiance which every Englishman owes to the government under which he is born, and which no difference of time, place, or circumstance, can dissolve. In the mean time, this writer has started a point, which, instead of being a secondary, ought to have been the leading consideration of the East India company, which is, (if we mistake not) whether the whole is to be concluded by a part, supposing it to be a majority.

We ask this writer's pardon in endeavouring to illustrate a proposition of which he seems to hold the negative, by a similar case; we mean that of a parish vestry. Undoubtedly, that body has the right to make the ordinary arrangements for the good of their fellow-housekeepers and inhabitants; but he must have a much larger stock of law than we pretend to, who can decide, whether, if a vestry was to vote away an exorbitant sum, (e. gr. the tenth part of lord Clive's jaghire) which is to come out of the pockets of the other inhabitants, the minority would not have a right to dispute the legality of such a vote.——For our own parts, we are of opinion that they would, and that the vote is of itself illegal; but we shall not venture to determine, whether a meeting of the proprietors of East India stock, is of the same nature as an open vestry.

This writer supposes lord Clive's income, all of which arises from his employments under the East India company, to amount to seventy-five thousand pounds per annum, of which twenty-six thousand arises from the monopoly of salt, betel nut, and tobacco. The author is certainly well grounded as to this point, and combats his lordship's friends under the words of a

letter to him from the present directors, dated February 19, 1766, in which they say, that in the affair of the monopoly he has acted with "a determined resolution to sacrifice the interest of the company, and the peace of the country, to lucrative and selfish views."

In the remaining part of this pamphlet, the writer attacks the merit of his lordship's services to the company, whose enemies, says he, were subdued before the arrival of this hero in India; and if the facts he advances are true, the vast increase of the company's property there, was settled before that time. With respect to the first jaghire, the author seems to think his lordship had no right to it; and concludes with some very severe strictures upon the conduct of that nobleman and his friends.

As we pretend to no knowledge of the truth of the facts contained in this letter (though we think it will be very difficult to invalidate them) we can pass no other judgment, except saying, that it is written in a masterly manner, and discovers many particulars, of which, we believe, the public was before ignorant.

26. *A Letter to the Proprietors of East India Stock, relative to their present Negotiations with Government. Fals. Pr. 6d. Kearsly.*

This pamphlet is the work of an anti-ministerial East India proprietor, and concludes with the following remarks upon Mr. S—'s propositions.

"The directors desired that they might have a power of borrowing (if necessary) one million, until the ships arrived, and the goods were disposed of: but here is an absurd increase of capital, at a time when the commerce is already engrossed by the carriage of the revenues, and the company can scarce employ the present capital.

"The gentleman proposed to declare a dividend of fourteen per cent. at Christmas next. This (had it been thought practicable to pay it upon the present plan) would raise the price of stock at four hundred per cent. and what would the buyer gain? What would there be to answer sixteen millions (the value of the increased capital, at four hundred per cent.). Nothing but what the company now possess in their forts and warehouses; for the two millions raised are disposed of in the third and fourth propositions. In short, this plan seems an exact counterpart to Sir John Blount's scheme; both were to increase the capital; both to raise the dividend; and both upon equal foundations. The only difference is, that in the one there never was any basis, in the other there was a very solid one; but the projector was ingenious enough to remove it, as soon as he began his operation.

The

'The gentleman's design in offering these propositions seems to be this: he hoped to drive the present directors from the helm of your affairs, and, had the proprietors been such gudgeons as to swallow the bait, he probably would have succeeded in his purpose; for no man who had character or fortune to lose, would run the smallest risk of sitting in the direction, when the bubble should burst.'

27. *A Defence of Mr. Sullivan's Propositions, with an Answer to the Objections against them; in a Letter to the Proprietors of East-India Stock.* 8vo. Pr. 6d. Nicoll.

We think it needless to be particular in our review of this pamphlet, as the plan it recommends has been rejected by a majority of the East-India proprietors. We cannot, however, omit observing, that Mr. Sullivan's second proposition contains the very absurdities which have been charged upon his adversaries, for it absolutely establishes an *imperium in imperio*. It gives the company the property and direction, 1st, of territory; 2d, of the army; 3d, of the fortifications; all which can be vested in sovereign power alone. No English subject can possess such power, because he owes his allegiance, in whatever condition or climate he may be placed, to the crown of England. If the French and the English were at war in Europe, they could not be at peace in India, without the express consent of both sovereigns. Without such consent on the part of his Britannic majesty, the English in India would be guilty of high-treason to carry on any correspondence with the French in that country, and *vice versa*.

28. *Debates in the Asiatic Assembly.* 8vo. Pr. 1s. Nicoll.

This is the production of some genuine son of humour, who laments that the greatest part of his materials maintain an eternal war with genius and common sense; that many of the speeches which he presents to the public are compositions of pure, genuine, unadulterated nonsense; and he most sincerely begs pardon of the gentlemen by whom they were made, for having frequently fallen short of their original dulness.

The reader may easily guess that the Asiatic assembly mentioned in the title, is the meeting of the greatest trading company in England, or perhaps in the world. The scene is opened with the following speech made by Sir Janus Blubber, and the reader in perusing it needs not be informed of the occasion on which it was delivered.

"Mr. President, Sir, as I intend to make a motion of the greatest importance to the welfare, and even to the existence of
of

of this company, it is necessary, *be the event what it will*, to beg gentlemen would not be prolix, for I hate prolixity: but before I proceed to the business in hand, and to *show what ground we go upon*, I hope gelmen will excuse me if I *speaks* a few words, *in the first instance*, to recommend order and unanimity; for, upon my word, gelmen—indeed, gelmen, we shall never get through our business at this rate!—besides, it is really irregular to wander from the point in this manner!”——Here a wag on the right side begged the honourable knight would not interrupt himself; for that it was truly indecent to suppose the court *disorderly* before any one had uttered a syllable. “Well, gelmen, resumed Sir Janus, I begs pardon, but, *event what it will*, order is so good a thing, that I generally goes out of my way *in order* to speak a few words to it; and, if what I have said prevents the like inconvenience in other gelmen, I shall think *the idear thrown out*, and all my tediousness besides, well bestowed on you, had I ten times as much as a friend of mine says. Howsomewer, *having said this*, the propbsal that I intends making is, to recommend the extraordinary merits and services of my Lord Vulture to the gratitude of this court. *Having said this* of the *ground work we go upon*, I declare, *event what it will*, that no private views, no *sinistral* intentions, no selfish expectation *conduced* me to make it.——I say this, because I have often been suspected of corrupt dealings in the city; for I *war* in Guildhall when that *idear* was thrown out; but, God he knows my heart, *nothing is more false*. I would, *therefore*, beg leave to move, that as you have as yet only given Lord Vulture about 500,000*l.* in money, and 30,000*l.* *per annum*, you would at last take shame to you, and give him a reward more genteeler, and that may be adequate to his great sufferings in your behalf, and to his important services, which not only, *in the first instance*, regulate your affairs abroad, but even extend to the management of those at home. All he asks, is but a continuance of this paltry j-g--re for the rest of his life, *event what it will*, or make him a present of 300,000*l.* certain.——Some gelmen may conceive this recompence as too large; but if we consider the pleasure he has left behind on *our* account; the dangers, the hardships, the distresses this worthy gelman has gone through to serve us, and the great advantages his services have produced, we ought to grant it cheerfully.—I’ll tell you *how that* matter *war* presently—Does any gelman suspect the *idear thrown out*? does any one doubt these facts? surely not.—Has he not left his dearly beloved wife behind him, and a house (I *war* in it once) in what d’ye call the square, fit for any lord of the land? I *speaks* above board, because many of our proud lords undervalue him

on account of his family, parentage, and education; when God he knows, they have not a twentieth part of his wealth; and that's a thousand times better, in my opinion, than their ancient family, which, I can tell them, is of very little value in the city. Besides, has not his lordship risked his life in a stinking pitchy ship amongst a crew of sea-officers, the low-livedest most vulgarst fellows in the world? Did he not arrive in due time to prevent your other servants from cheating and bamboozling you, indulging themselves in every luxury, and living a most scandalous debauched life, without having the fear of God before their eyes, and being instigated by the devil?—Did he not turn out every one of them who behaved themselves cross or ill-humoured, *whereby*, as he supposed, they might in time defraud you of your effects?—I say, Mr. President, for all this and much more, he ought to be amply rewarded—I shall speak to this question *in order*, when I have heard gentlemen's objections to it; in the mean time I will *sit down*, *event what it will*, till I see whether any body seconds it or not; for as it is entirely my own, I cannot tell whether his lordship's friends, (at this time Sir Janus looked very wishfully at Skeleton Scarecrow, Esq; who sat behind him, and gave him a smile of gracious consent) well knowing his disinterestedness and generosity, will incline to support me in *the idea adopted*; but the thing is so reasonable, that I can hardly think any man will be so bold as to make any objections to it."

The next speech comes from Shylock Buffaloe the Jew, who values himself on being descended in a direct line from one of the miscreants who crucified Jesus, and exhibits a specimen of a different species of dulness; but as we profess an absolute neutrality with regard to the contending parties, we recommend these Debates to be held up only as a mirror to those whom it may concern, that they may see and blush in their cooler hours at the noise and nonsense which misleads their most weighty deliberations.

29. *The Nature of a Quarantine, as it is performed in Italy; to guard against that very alarming and dreadful contagious Distemper, commonly called the Plague. With important Remarks on the Necessity of laying open the Trade to the East Indies; to enable the Government (by an Increase of Revenue arising from an Extension of Commerce) to take off the Taxes which burthen the Nation. The only true Means of providing a Relief for the general Distress.* 8vo. Pr. 1s. 6d. Willams.

This pamphlet is well intended, and points out not only the nature but the necessity of establishing a quarantine according

ing to the strict rules of the Italians. It is introduced by a dedication, as long as itself, to the duke of Newcastle upon the subject expressed in the title-page, which is now under the deliberation of parliament, and undoubtedly deserves the attention of the public. We are sorry that the author, in his postscript, has been mean enough to fall into the practice now so common with the sons of Grub-street, we mean that of courting a kick from the Reviewers.

36. *An Enquiry into the Causes of the present high Price of Provisions, in two Parts: 1. Of the General Causes of this Evil. 2. Of the Causes of it in some particular Instances.* 8vo. Pr. 3s. Fletcher.

By analysing the ingredients of the numerous nostrums which have been prescribed to the public as infallible cures for its present grievances, whether arising from natural, commercial, or political causes, we find the doctors all agree in two data; the first, that each has the true receipt; the second, that all receipts but his own proceed from ignorant quacks, who mistake the patient's disease. When they open their packets, however, and we examine their contents, we find no such wide differences as they pretend. The materials are the same, though the composition is sometimes in the form of a pill, a bolus, a draught, or any other shape that best suits the fancy or convenience of the operator.

The syllabus before us is divided into two parts. Part the first treats of riches, luxury, and taxes; the second, of corn, exportation and importation, engrossing, inclosure, bread, cattle, and horses. The result of our author's lucubrations upon riches is to 'cherish those kinds of produce, manufacture, and commerce, which employ the greatest number of hands, and tend to throw out the greatest plenty of the necessaries of life; and, in this view, to give every possible encouragement to agriculture, to extensive navigation, and fisheries of all kinds: to check on the contrary all wanton inundation of wealth into the kingdom, whether arising from exorbitant profits in any particular branch of trade, or from any other cause that does not bring with it utility sufficient to balance the certain evil which attends it: and particularly to confine, if possible, within some limits that delusive species of artificial money, the representation merely of a representation, which in the degree to which it has arisen, is a new phenomenon in the political world.'

We cannot think ourselves greatly edified by this quotation, because it contains no more than what has appeared in different shapes, within these ten years, in at least five hundred other pamphlets. The author's observations on luxury are equally unimportant, and principally drawn from Montesquieu and certain

flimsy French writers, who, whatever they may pretend, are ignorant of the British constitution; and whose maxims never can be applicable to the English manners and interests. French quotations from this writer supply the place of learning, taste, and observation. Montesquieu and Rousseau are placed at the head of our legislation; and the author forms his ideas upon their dreams; for such must all impracticable schemes of government or taxation be deemed.

This writer adopts the hackneyed notion of taxing luxuries. Undoubtedly, if luxury, considering it as a national vice, could be taxed, such a principle would be commendable and patriotic; but we wish he had enumerated how many species of luxury can be taxed without ultimately (we do not say immediately or apparently) affecting the labourer. This author has mentioned a tax in which we agree with him, viz. upon venison and animals kept for pleasure, by making the rich man pay for his parks, inclosures, and gardens. He has likewise mentioned a tax upon horses (we suppose he means those kept for sport or parade). We are not so well acquainted with the subject as to pronounce whether such a tax would not affect the farmer and the labourer. The keeper, it is true, pays the tax; but then he abates it, or some part of it, in the price he pays to the breeder for his commodity.

In the second part of this pamphlet, we find little to commend, and nothing to blame. To conclude with the metaphor used at the beginning of this article the whole is like one of those simple medicines, which if it does the patient reader no good, will do him no harm.

31. *The Farmer's Letters to the People of England: Containing the Sentiments of a Practical Husbandman, on various Subjects of the utmost Importance. To which is added, Sylvæ: Or Occasional Treatises on Husbandry and Rural OEconomics.* 8vo. Pr. 4s. Nicoll.

We have frequently observed, that publications of this kind are not subjects for literary criticism; and when they have great merit, like the Letters before us, they are more proper to be recommended than reviewed. These Letters contain many observations which ought to be highly interesting to the government and people of Great Britain; most of them have already been discussed in the course of our Reviews. We cannot sufficiently applaud our author's scheme of erecting houses of industry for maintaining and employing the poor of this kingdom. His calculations are made with candour and accuracy. His conclusions are just and natural, and may be understood and approved of by every reader, though his profession be totally unconnected with farming. The proposal for a course of travels
through

through foreign parts is new and admirable ; and the success of all the writer's plans have our warmest wishes.

32. *The Occasion of the Dearness of Provisions, and the Distresses of the Poor : with Proposals for remedying the Calamity, offered to the Consideration of the Public : wherein the Policy of the Bounty given upon the Exportation of Corn, the Inclosing of Commons, and Enlarging of Farms, are impartially considered. With some Remarks on a late Pamphlet, intitled, A Letter to a Member of Parliament, on the present Distresses of the Poor. By a Manufacturer. 8vo. Pr. 1s. Owen.*

The propositions laid down by this author are as follow ; and we heartily wish that every writer who interests himself for the distresses of the poor, would treat his subject with the same precision and perspicuity.

' 1st, I propose that the act granting a bounty upon the exportation of corn, be repealed ; as the first and grand spring of this public calamity.

' 2d, That the clause in all late acts for inclosures, which inflicts a penalty upon those that put sheep upon the new inclosures, be repealed ; and that in all future acts for inclosures of commons, &c. a penal clause be inserted, obliging the occupiers to keep (at least) as many sheep and horned cattle upon the ground as before. Also that in the future inclosures of commons, &c. the proprietors be obliged to keep the same number of tenements and families (at least) upon the premises as before ; and that all small tenements shall enjoy with them the full proportion of land they were intitled to before.

' 3d, That an effectual law be provided to bring sheep, lambs, and horned cattle from Ireland, to supply our present wants ; and a penalty inflicted on those that slaughter any lambs or calves in Great-Britain, suppose for nine months, after the 1st of May 1767.

' 4th, That a premium be given to every farmer that plows with a major part of oxen, if he does not occupy above 150 acres of land ; suppose 20s. for each.

' 5th, That in all plowing farms of above 150 acres, they be obliged, on proper penalties, after the 1st of March 1769, to draw one third oxen at least ; and after the 1st of March 1770, to draw more oxen than horses, without the premium.

' 6th, That in all grazing farms of above 200 acres, the graziers be obliged to breed half as many sheep and horned cattle yearly, as they feed sheep and beeves for the shambles.

' 7th, That also for a limited time, till our exhausted stock of wool is recruited, a bounty be given on the importation of wool from Ireland.'

33. *An Enquiry into the Means of preserving and improving the public Roads of this Kingdom. With Observations on the probable Consequences of the present Plan.* By Henry Homer, M. A. Rector of Birdingbury in Warwickshire; and Chaplain to the right honourable the Lord Leigh. 8vo. Pr. 1s. Fletcher.

Though the Reviewers do not profess themselves judges of the subject of this pamphlet, yet they can easily perceive that the author is an adept in the science he treats of.

We know few subjects which ought to be more interesting to the public than that upon which this reverend and ingenious gentleman has employed his pen. It is certain that good roads shorten the time employed in journies; and that saving time and saving money, to people of business, is the same.

34. *Considerations upon the intended navigable Communication between the Firths of Forth and Clyde. In a Letter to the Lord Provost of Edinburgh, Preses of the General Convention of the Royal Burroughs of Scotland, from a Member of the Convention.* 4to. Pr. 6d. Becket.

Every wellwisher to his majesty's government must be pleased with the revival of the commercial spirit in Scotland. We call it *revival*, because it is certain, that before the reign of James V. the Scotch carried on a vast foreign trade; and the revenues of several of their kings, David I particularly, were equal, if not superior, to what the kings of England drew from their English dominions. The project treated of in this pamphlet is of a much older standing than is generally imagined; and as it is universally allowed to be of great importance, we heartily recommend the consideration of it to the public.

The author seems to advise extending the proposed canal into a work of more national utility than the canal which was first proposed to be navigable only by lighters, and to join the Clyde at Glasgow; he likewise thinks that the public should contribute forty or fifty thousand pounds towards so valuable and national a scheme.

35. *An Essay on perfecting the fine Arts in Great Britain and in Ireland.* 8vo. Pr. 1s. Newbery.

Though this author is not absolutely a literary grub, yet he has not acquired wings to raise himself above mediocrity. Half of his pamphlet (the whole of which is calculated for the meridian of Ireland) is employed in a question almost as interesting to the literary world as the pursuit of the philosopher's stone, we mean, what is the cause of genius; and he leaves his reader just as wise as he found him. He tells us in a note, that Corinth was not only the richest town in the world, but it was also

also the mart of the finer arts :—*Non cuivis homini contingit adire Corinthus*, was proverbial. — This is a specimen of our author's classical abilities ; for we always understood, before this wonderful discovery, that the proverb he quotes did not allude to an inanimate bit of marble, but to a warm piece of flesh and blood, commonly called a *Lais*.

As to the execution of the pamphlet itself, it is such as might be expected from a stone-mason's apprentice of two years standing, who has read himself into as much knowledge as enables him to discover his ignorance of the fine arts.

36. *Hibernia Curiosa. A Letter from a Gentleman in Dublin, to his Friend at Dover in Kent. Giving a general View of the Manners, Customs, Dispositions, &c. of the Inhabitants of Ireland. With occasional Observations on the State of Trade and Agriculture in that Kingdom. And including an Account of some of its most remarkable Natural Curiosities, such as Salmon-Leaps, Water-falls, Cascades, Glynnis, Lakes, &c. With a more particular Description of the Giant's-Causeway in the North ; and of the celebrated Lake of Kilmory, in the South of Ireland ; taken from an attentive Survey and Examination of the Originals. Collected in a Tour through the Kingdom in the Year 1764. And ornamented with Plans of the principal Originals, engraved from Drawings taken on the Spot. 8vo. Pr. 3s. Flexney.*

An inhabitant of England, by consulting the histories of the late wars in America and the East Indies, may become better acquainted with those countries than with his majesty's dominions. Even the geography of Scotland was not settled till after the suppression of the late rebellion, and a British subject knows no more of the inland parts of Ireland than of Africa. Some English counties, to the honour of their inhabitants, have given encouragement to naturalists and learned men to describe them ; and their accounts form a most pleasing part of national history. Several counties, however, are destitute of that advantage ; and therefore the public greedily peruses every description of the fossils, antiquities, buildings, and customs of particular places.

The publication before us is a well meant attempt to do justice to our sister-island ; and we freely confess that we have received more information from it as to the natural curiosities of Ireland, the customs of the inhabitants, and other matters, than we ever met with before. Our author's description of the waterfall of Leixlip, seven miles from Dublin, is curious and entertaining ; as is likewise his account of that in the demesne of lord Powerscourt in the county of Wicklow, about fourteen miles from Dublin ; which, from the peculiarity of its situation, its

prodigious height, and singular beauty, may be justly deemed one of the greatest beauties of its kind in the world. According to this description, the view exhibits one of those sublime scenes of nature which fills the mind with delight and astonishment, but is too long to be inserted here.

Next follows a plan and description of the lake of Kilarney, in the county of Kerry. This is another natural wonder; and, according to our author's account, well might the late bishop of Cloyne exclaim, that *Lewis of France might build another palace of Versailles, but nature only could produce a lake of Kilarney.*

To conclude: we have attended our honest Hibernian through all his rambles, descriptions, and digressions, with great pleasure, and a very considerable degree of information.

37. *Historical Memoirs of the Irish Rebellion, in the Year 1641. Extracted from Parliamentary Journals, State-Acts, and the most eminent Protestant Historians. Together with an Appendix, containing several authentic Papers relating to this Rebellion, not referred to in these Memoirs. In a Letter to Walter Harris, Esq; 12mo. Pr. 2s. 6d. Williams.*

This author is a professed advocate in extenuation, if not vindication, of the Irish rebellion. He is very properly pitted with Walter Harris, Esq; to whom he addresses his performance; for we find in his work abundance of false reasoning, inconclusive arguments, and intemperate zeal, but nothing which reflects any new light upon the subject. The authorities he writes from lie on every stall, or, at least, are to be found in every bookseller's shop; and therefore our readers might think we were abusing their patience, should we give any extracts from a performance so palpably partial.

38. *Great Events from little Causes, or, a Selection of Interesting and Entertaining Stories, drawn from the Histories of different Nations, wherein certain Circumstances, seemingly inconsiderable, are discovered to have been apparently productive of very extraordinary Incidents. Translated from the French of Monsieur A. Richer, by whom it was dedicated, by Permission, to her most serene Highness the late Duchess of Orleans. 12mo. Pr. 2s. 6d. F. Newbery.*

Though this is a very indifferent compilation of commonplace stories, as well as very injudiciously executed, yet it contains nothing offensive to decency, and may serve to carry an uninformed reader through a tedious winter's night.

39. *Modern Gallantry display'd ; or, the Courtezan delineated ; in the authentic Memoirs of several celebrated Ladies of high Taste, who are equally distinguished for their Beauties and Blemishes ; interspersed with Variety of real Characters drawn from the Life, and now existing in this Metropolis. By the Author of the Midnight Spy.* 12mo. Pr. 3s. Cooke.

The composition of some theatrical pimp about a certain Garden, equally void of wit, probability, and decency. We shall in this Review be always proud to adopt the moral line of the satirist ;

Nil diæu sædum visuve, hæc limina tangat.

Juv.

40. *The Cries of Blood, or Juryman's Monitor. Being an authentic and faithful Narrative of the Lives and melancholy Deaths of several unhappy Persons, who have been tried, convicted, and executed for Robberies and Murders, of which they were intirely innocent. Together with a brief Relation of the Means in which the said Crimes were discovered after the Deaths of the several Unfortunate Persons therein related.* 8vo. Pr. 1s. 6d. Cooke.

This is a most wretched collection of wretched stories, intended as a frightful exhibition to such jurymen as are to pass their verdicts in capital cases. What still renders it more censurable, we have the strongest reason to believe some of the cases, particularly that of William Shaw, who was hanged at Edinburgh, for the murder of his daughter Catherine Shaw, in the year 1721, are misrepresented.

41. *Proceedings of a General Court Martial, held at Rochester, May, 1764, upon the Trial of Captain William Douglas, and the Captains Cockburn, Perkins, and Hayes, of his Majesty's Marine Forces. Together with the Measures taken against Captain Douglas, immediately after he was acquitted with Honour ; also the Letters, his Memorial, and other Papers annexed.* 8vo. Pr. 2s. 6d. Millan.

After having carefully perused the proceedings of this court martial, truth obliges us to declare, that we think captain Douglas has met with most unmerited treatment. Upon his arrival in England in May, 1763, after having been constantly employed in service abroad, in the marine forces, during the whole war, he found his health so greatly impaired, that the lords of the admiralty, upon his application, gave him four months leave of absence. Before that time was expired, he was confined often to his bed, and always to the house ; and was so far from finding his health mended, that he was obliged to apply for a prolongation of his leave. In the mean time,

three captains of marines, we suppose of the same regiment, sent to the lords of the admiralty a remonstrance, in which they suggested, that captain Douglas's illness was counterfeited, to throw upon them that duty which he ought to perform. It would not be very edifying for the reader to trace all the epistolary correspondence, as well as the partial completion of some of the captain's superiors to his prejudice. It is sufficient to say, that he was ordered to quarters, notwithstanding his indisposition. In his own defence, he transmitted a certificate, from his physician and surgeon-apothecary, to the commanding officer at quarters; but no leave of absence being granted, he was reduced to the necessity of remaining absent, under the protection of his said certificate.

March 8, 1764, captain Douglas received an order from the commanding officer (in consequence of the secretary of the admiralty's letter of the 3d) to go *passenger* to the West-Indies, to be put on board a ship stationed at Jamaica; which he could not but think a particular hardship, as the ordinary course of duty would have led him to expect orders to embark with a detachment from Chatham: captain Douglas's letter, of the 9th of March, is the answer to that order; and, without having any notice taken of his said letter, he found himself attacked, by the unprecedented remonstrance of the captains Cockburn, Perkins, and Hayes, with whom he had no acquaintance, and some of whom he had never seen. It afterwards appeared, that on the 11th of the same month, the said remonstrance was transmitted to their lordships, with captain Douglas's letter of the 9th, by lieut. col. Mackenzie, then commanding officer, who had also transmitted captain Douglas's letter of the 17th of November, 1763, and his certificate, to the admiralty: and it farther appeared on the trial, that from the time of the certificate, until the 1st of April following, captain Douglas was returned, absent from quarters *without leave*, without giving in the returns, *the reason of his absence*.

The aforesaid remonstrance reduced captain Douglas to a necessity of demanding a general court martial, of which the following sheets are the proceedings; together with the measures taken against captain Douglas, immediately after he was acquitted with Honour; also the letters, his memorial, and other authentick papers.*

During the course of the trials, not only of captain Douglas, but of the three captains who had remonstrated against him, it appeared by the evidence of Dr. Knox, physician to his majesty's hospitals for the army, a gentleman of the greatest experience in diseases attending military fatigues, as well as of the most irreproachable character in private life, and Mr. Robert

bert Smith, surgeon, that the captain, without incurring the imminent hazard of his life, could not repair to quarters when he was ordered by the secretary of the admiralty's letter of the 30th of November, 1763. Other gentlemen of unquestionable reputation concurred in this evidence, and bore testimony to the captain's character as an officer and a gentleman. Letters to the same effect were likewise read from the following gentlemen, with whose names and eminent services the public is well acquainted: colonel Robert Melvill, governor of the Granadoes; Thomas Hanway, Esq; commissioner of the navy; John Montagu, Lockhart Ross, and Charles Middleton, captains of the navy. The result was, that the captain was acquitted with honour.

The trial of the three remonstrators against him next succeeded; and after a full and candid hearing, the members were of opinion, "That they were not guilty of designed falsehood or malice to captain Douglas, but that the remonstrance made by the said captains is ill worded and expressed in some parts of it; therefore the court doth adjudge, That the said three captains shall acknowledge the same, before the commanding officer at quarters, in presence of captain William Douglas."

In the course of this publication, all the papers and letters relating either to captain Douglas or his antagonist, are very fully set forth. We know little of soldier-craft, but, upon the perusal of the trial before us, we never saw a clearer title than the captain has made out to the favour of his superiors. The reader, however, may judge of our astonishment, when, after having been involved in a considerable expence which attended the clearing of his reputation; after having been acquitted with honour, even after his accusers had been censured for their proceedings against him, and the sentence of the court martial had been approved of by the lords of the admiralty; their lordships were pleased to put him upon half pay, and to appoint another captain to his command.—But we must suspend our judgment, as the captain's superiors undoubtedly have their reasons for this degradation. We only speak from the papers which are published, without entering into the examination of any private motives that may be urged in favour of such a seemingly unaccountable proceeding.

42. *An Essay on the Opera, written in Italian by Count Algarotti, F. R. S. F. S. A. &c. 8vo. Pr. 3s. Davis and Reymers.*

This is a very patriotical essay, if considered as coming from a native of Italy, the land of painting, singing, and dancing. According to count Algarotti, the opera stands at the head of

all human inventions, and is a cure for all mental diseases. Unhappily, however, for the people of Great-Britain, some of them have no ears, and consequently can receive no benefit from this intellectual panacea. The intention of this publication is to point out the means of rendering the opera a regular drama, and uniting in it all the fascinations of painting, poetry, music, motion, (that is, dancing) architecture, and machinery. In the course of this essay, the count proves himself to be an excellent judge of all those arts, and to possess no small degree of critical learning; yet we hope never to see an opera, such as he describes, take the lead in the public diversions of England.

This essay is succeeded by two examples of a drama, according to the manner devised by the count, *Æneas in Troy*, and *Iphigenia in Aulis*; the former in embryo, the other intended as a finished drama, and executed as well as can be expected from a modern Italian, who copies Euripides from Brumoy and Racine.

43. *The Theatrical Campaign, for 1766 and 1767; consisting of Tragedy, Comedy, Farce, Interlude, Pantomime, Anecdote, and secret History.* 8vo. Pr. 1s. 6d. Bladon.

This, in some instances, is far from being an unfair representation of the theatrical squabbles which have for some time amused the public, and the merits of the pieces lately exhibited on the stage. The author asserts, that no fair quotation has been yet given from Mr. Murphy's play of the *School for Guardians*; he has therefore published a scene, which we think has great dramatic merit. We cannot, however, commend the publication of some of the anecdotes with which he has amused his readers; neither can we approve his abuse of Mr. Colman's *English Merchant*.

44. *Lettre contre la Raison a Monsieur le Chevalier D'Eon, par Monsieur Treyslac de Vergy.* 4to. Pr. 2s. 6d. Taylor.

This epistle is written in a sprightly vein, and may serve as a commentary upon Rochester's *Essay on Man*, (the idea of which was, we believe, furnished by Boileau).

Who before certain instinct will prefer
Reason which fifty times for once does err.

* There is not, says our author, (we ask his pardon if we wrong him in the translation) a species of man, who does not live in society, and who does not there find himself perfectly happy, though our pride will not allow him to be possessed of an organization more capacious than that of the beasts with whom

whom he disputes, or partakes, the sovereignty of the fields and forests. Reason in savages of America is that of the climate, and of habits no ways analogous to those of the polished Europeans. It never reflects on what is just or unjust. Independent as it is of laws and priests, it is without vice as without virtue, and consequently without moral good or evil.*

From the specimens even of the most tractable of the American savages which have been exhibited to the public of England, there is reason to believe Mr. Vergy has not mistaken their character in their original state.

In the remaining part of the letter he professes himself a free-thinker, but is tolerably decent on the subject of religion. Many strokes of satire, especially upon several of his own most eminent countrymen, have escaped him; and by the ideas we are able to form of their characters, they are far from being unjust.

Though the reader may meet with few, if any, new sentiments in this composition, yet he cannot but be pleased at the lively manner in which they are conveyed, and the air of good humour with which the author brandishes his pen against human reason.

45. *A Letter to the Author of a Letter to Dr. Formey; in which some of the prevailing Sentiments of that worthy Body of Men called Quakers, as they stand in Mr. Robert Barclay's Apology, and as they are touched upon in that Letter, are freely discussed, and their apprehended natural Tendency manifested.* 8vo. Pr. 1s. Baldwin.

We have* already reviewed the Letter to which this is an answer, and its author has so far taken our advice, in adopting candid and moderate principles, as to do the Quakers justice, as a body of men; to confess, that they appear to *him*, to be the hearty friends of liberty both religious and civil, the enemies of priest-craft and church-tyranny, and in general, the worthy and peaceable members of society. This letter-writer, however, attacks Barclay's Apology for the Quakers with some asperity. He shews the futility of his principles, and of some reserves of his antagonist's former concessions; maintains that the assertions of two literary combatants ought to be weighed against each other; that is, in other words, to go for nothing; and denies that Mr. Barclay had the same measure of the Spirit with the apostles and evangelists; or that there ever was, or is now, such an immediate revelation of the Spirit as that gentleman argues for. He next attempts to prove the *light within* of

* See Critical Review, vol. xxii. p. 220.

the Quakers to be mere inexplicable jargon, as well as their arguments for universal saving principles. In short, the design of this letter, which is dated from Norfolk, is to shew the whole doctrine of Quakerism to be a system of enthusiasm and delirium; two of the most irreconcilable principles that exist.

This writer is keen and sensible; but while he piques himself upon his orthodoxy, he is apt to be overheated.

46. *A Letter to the Rev. Dr. Rutherford, Archdeacon of Essex, &c. &c. occasioned by his Second Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines. From the Examiner of the Firm* *. 8vo. Pr. 1s. Johnson.

In this letter the author alleges, that Dr. Rutherford in his Second Vindication has thrown out several disingenuous reflections; that he has treated the subject without any order; that he has sometimes evaded, at other times shifted the question: and he still insists that any scheme of doctrine, Quakerism, Presbyterianism, Antinomianism, Methodism, Behmenism, or Quietism, may be established upon the archdeacon's principle, which makes the governors of every particular church the judges of what every person, clergyman or layman, is bound in conscience to believe and practise.

47. *The Happy Life: or, the Contented Man. With Reflections upon divers Moral Subjects. A new Translation from the French of M. de Vernage, D. D. Canon of the Royal Church of St. Quintin.* 8vo. Pr. 2s. 6d. Main.

Though this work contains nothing uncommon, particularly striking, or very ingenious, it abounds with just and pious reflections, and may give the serious and well-disposed reader pleasure and satisfaction in the perusal. As a specimen, we shall quote the fourteenth chapter, on the happy life and solid tranquility of a just man.

'How happy is the life of a righteous man! how infinite his tranquility! judge of the felicity of the latter, since God himself lays the foundation; and you may compare the felicity of the first to the life of angels: What can be conceived more agreeable or more glorious in the pursuit of virtue, than to taste all her pleasures, all her rewards here, and keep in possession of them to all eternity? This is the real lot of a just man. His object being true good, and his aversion what is ill, his soul enjoys that tranquility she has acquired to herself, being insensible of her passions, except when she triumphs over them. He is sensible of pain, but deaf to the temptations of

* See Critical Review, vol. xxii. p. 317.

reduptuousness. He is always struggling with fortune; but his hopes of obtaining the victory overbalancing the pains he takes in the combat, he reaps tranquility as the fruit of his labour, and during his imaginary inquietude is sensible of true contentment. Every thing smiles to his desires, because they are confined within the bounds of justice; every undertaking prospers according to his wishes, because they never exceed the limits of reason; and his attempts in this kind are always attended with success, because his preceding submission prepares the way for it. Let fortune turn its wheel which way soever it will, it tends to his advantage, which is the greater, the more real he thinks it to be. Does time change its face? it is agreeable to him; he looks upon it with an unruffled countenance. He relishes sickness as well as health, because illness enables him to exercise his patience; whatever affliction befalls him, either by loss of his possessions, or relations, he pronounces the judgment which Providence has given according to its sovereign will, comforting himself, and constraining nature to be contented with the tears she causes him to shed, because he has no more to give her. Whatever his station be, he studies nothing so much as to discharge his duty, and find his repose in it. Having no other object in view than true good, that is his only reward in this world, in certain hope that the same will crown his works in the world to come. A greater or lesser share of the gifts of fortune does not constitute his tranquility, being contented with what he enjoys; and without carrying his projects beyond his sphere, he endeavours to fill it up worthily, that no vacuum may be found in the orb God has been pleased to assign him; knowing it is allotted him by the sovereign power of Providence. If he finds himself surprised by necessity, he looks upon it with indifference; he is scarce sensible of it, because he never wants what is necessary; and though there be but a momentary interval betwixt his plenty and scarcity, he trusts he shall be always contented.

* Supposing him overburthened with a numerous family, and that the misfortunes of their lives render his industry fruitless for their subsistence; conscious that he who has charged him with this burthen, has weighed it before he laid it on his shoulders, he fears not to sink under its weight; but says with Job, after he had been abandoned by his wife, That though God slew him, yet would he trust in him. A righteous man uses the same language; not but that hope is the main security of his future good sentence; but let this future good expectation be ever so overcast with darkness, he dispels the clouds by the light of faith, which renders the good he desires present to him: so that he enjoys beforehand the felicities he desires, because

cause he knows they cannot fail. In this innocent way of living, he grows old with such delight, that he numbers his days with the utmost satisfaction, waiting for the moment of his departure without impatience; and as he takes leave of the world every minute, by breaking those ties which might detain him either in thought or will, he discovers by degrees that desirable haven, whither time is to convey him to an eternity of inconceivable joy and bliss.'

A translation of this book was published about the year 1708. The language is corrected and improved in this edition.

48. *The Stage the high Road to Hell: being an Essay on the pernicious Nature of Theatrical Entertainments; shewing them to be at once inconsistent with Religion, and subversive of Morality, &c.* 8vo. Pr. 1s. Nicoll.

The author of this essay is a most violent adversary to the stage. The theatre is, in his opinion, a school of debauchery and vice; dramatic writers and players, the corrupters of mankind, and the instruments of Satan. In confirmation of this opinion he alleges, that many of our popular dramatic pieces abound with the most flagrant instances of immorality; that in the tragedy of Hamlet, the hero of the piece is represented as having formed a resolution to revenge the murder of his father, by killing his uncle, contrary to the dictates of religion; that in the tragedy of Venice Preserved, the horrid and barbarous design to set fire to a city, and massacre all the inhabitants, is represented as glorious and heroic; that in the Orphan, the scene in which Polydore goes to the chamber of Monimia, and some of the scenes that follow, are flagrantly indecent; that nothing can, for obscenity, exceed that scene in the tragedy of the Fair Penitent, in which Lothario relates to Rossano the manner in which he triumphed over the virtue of Calista; and that, in the tragedy of Jane Shore, the prostitute is represented as apologizing for her ill conduct, in terms which seem calculated to encourage women in vice.

From these instances of immorality in the productions of our tragic writers, the author proceeds to expose the licentiousness and impiety which appear in some of our comic pieces. He then considers the dissolute lives of several theatrical performers; and shews, that some of the wisest of men, in ancient and modern times, have held the theatre in abhorrence.

Many of his observations on these topics are unquestionably just; but his zeal is precipitate. The title of his book is the language of fanaticism. No sensible man will pretend to assert that the stage is a diabolical institution. Under proper regula-
tions

tions it might be made, as Mr. Addison has observed, "a perpetual source of the most noble and useful entertainments."

49. *Moses's Petition to be blotted out of the Book of God, explained and vindicated from Misconstruction; and the Excellence of his Character displayed. In three Discourses. By Bartholomew Keeling, M. A. &c. 8vo. Pr. 1s. 6d. Fletcher.*

This learned writer having already attempted to explain and vindicate the propriety of St. Paul's wish to be accursed for his brethren *, in these discourses proceeds to illustrate a remarkable passage of the same kind in the thirty-second chapter of Exodus, where Moses prays that *God would blot him out of his book.*

This supplication of Moses, says Mr. Keeling, is not to be understood as a request that God, if he would destroy the Israelites, would also blot *him* out of the book of life: this construction, he tells us, is altogether destitute of any countenance from the terms and the context of this passage, as well as from the character and temper of Moses, or of any faithful servant of God; but, he says, it is to be understood in a *temporal sense* only, as a modest petition (proceeding from the same humility and lowliness of disposition as another request in the 13th verse of the fourth chapter of the same book) that God would reverse his purpose or decree (ver. 10.) to make of *him* a great nation instead of the idolatrous and apostate Israelites. For this purpose or decree of God, as well as the original decree in favour of Abraham and his seed, Moses, he thinks, might very properly denominate and speak of as *the book of God*; or consider it, after the manner of men, as written in a book, in which the divine counsels are recorded, and so might pray that this designation of *himself* in particular, to raise up a great people, in completion of the promise to Abraham and his seed, might *be blotted out.*

By this ingenious interpretation Mr. Keeling has attempted to vindicate the conduct of Moses on this occasion against all exception.

50. *A Sermon occasioned by the Death of the most Honourable Francis Marquis of Tavistock. By the Reverend Thomas Bedford, B. A. of St. John's College, Cambridge, and Chaplain to the Right Honourable Earl Granville. 4to. Pr. 1s. Doddsley.*

This may be stiled a pretty, sentimental sermon. We do not suppose that it was ever intended for the pulpit, as it is embellished with illustrations from Homer and Virgil, but not the least quotation from the New Testament.

* See Critical Review, vol. xxii. p. 158.

51. *A Sermon preached before the University of Cambridge, in St. Mary's Church, at the Commencement in the Year 1763. By Sidney Swinney, D. D. Fellow of the Royal and Antiquarian Societies. 4to. Pr. 1s. Becket.*

In this discourse Dr. Swinney considers and accounts for the prejudices of Jews and Gentiles against a crucified Saviour; and endeavours to shew in what respect the power and wisdom of God were manifested in the sufferings of Christ.

We do not find any thing remarkable in what the author has advanced upon these topics.

52. *An Introduction to Geometry, containing the most useful Propositions in Euclid, and other Authors; demonstrated in a clear and easy Method, for the Use of Learners. By William Payne. 4to. Pr. sewed 6s. bound 7s. 6d. T. Payne.*

After having carefully perused and considered this treatise, we will venture to pronounce it elegant, short, easy, and learned. It contains every useful proposition of Euclid's Elements of Geometry (and many others discovered since his time) demonstrated in the most concise and plain manner possible, without any of those superfluous abstruse propositions, which are sometimes to be found in Euclid. In short, we think it will prove extremely useful to tyros, and all who desire to learn geometry without a master.

53. *Ananas; or a Treatise on the Pine-Apple: in which the whole Culture, Management and perfecting this most excellent Fruit, is laid down in a clear and explicit Manner. To which is added, the true Method of raising the finest Melons with the greatest Success; shewing the whole Process of their Management, from sowing the Seeds to ripening the Fruit. Illustrated with a curious Copper-plate, in which is exhibited, at one View, a Stove, &c. peculiarly adapted for raising the Pine-Apple Plant. By John Giles, Gardener, at Lewisham, Kent. 8vo. Pr. 2s. Bladen.*

The preface to this work informs us, that it is not a hasty production, but the result of many years real practice and observations; an assertion we believe not altogether destitute of truth, since a considerable part of the treatise appears to be original, differing considerably from the directions given by other authors on the same subject; but time and experience must determine whose instructions are most judicious. The dimensions and construction of the stove seem to have very good proportions, and the contrivance of the nursery pit is commendable; but the method of raising and managing the melon plants is trifling, and seems rather calculated to swell the book than to exhibit any new improvements in this valuable branch of gardening.

T H E

CRITICAL REVIEW.

For the Month of *May*, 1767.

ARTICLE I.

An Inquiry into the Principles of Political Œconomy : being an Essay on the Science of Domestic Policy in Free Nations. By Sir James Steuart, Bart. In two Vols. 4to. Pr. 2 l. 2 s. in boards. Millar, and Cadell.

THIS intelligent author adapts the principles of true philosophy to those of civil policy ; he lays down no system, but leaves his readers to form their own conclusions, from a train of scientific experiments, which he has made in various parts of the globe, and under different constitutions of government. His plan is extensive, and the execution laborious ; but so little have the principles of political œconomy been investigated, that the grounds he works upon require to be cleared, before they can be cultivated. Few books therefore are more difficult to review than that before us, on account of the variety and intricacy, as well as the novelty, of the matter it contains. We shall, however, endeavour to do the author justice, by stating his arguments with precision and perspicuity, after observing, that his progressions from the most simple principles are such, that the most intelligent reader, if dropt into the labyrinth of the propositions which they induce, would find it difficult to extricate himself without the thread which is to conduct him through the maze, and which is fastened to the original datum.

In a work of this kind, population and agriculture naturally take the lead. According to our author, government, which is the power to command, must be distinguished from political œconomy, which is the talent to execute, while the combining principle in the subjects is self-interest. The providing food and other necessaries for society, and giving individuals employment according to their spirit, so as to answer this great end, falls next under this writer's consideration. He supposes the governing statesman to be possessed of all the civil virtues, and,

consequently, that he consults the interest of no individual, where such regard may be inconsistent with the general welfare.

Upon this footing our author considers that species of civil and domestic liberty which is founded upon the ruins of the feudal forms of government ; a liberty which has improved the world into an almost new system, since debts and taxes are the concomitants of wealth and credit. He then recurs to the permanent topics of cultivation and agriculture, and shews, that the numbers of mankind must ever have been in proportion to the produce of the earth ; and this produce must constantly be in the compound ratio of the fertility of the soil and labour of the inhabitants. He next examines the different wants of mankind, their relations, their correspondencies, their reciprocations, and all the other circumstances that induce one part of a free people to labour that the other may be fed : this, according to our author, divides society into two classes, farmers, and free hands. He afterwards investigates the rise and progress of luxury, which, he says, means no more than the consumption of superfluity, or the supplying wants not necessary to life. He shews how luxury introduces the use of money, which becomes a universal passion, increases industry among the free hands, augments their number, and consequently promotes agriculture for their subsistence. He observes, that it is not in the finest countries of the world, but in the most industrious, that we are to expect the greatest number of inhabitants.

Our author here breaks off his subject to answer an objection : How could the simplicity of the ancients be compatible with their great multiplication ? The substance of his answer is, ‘ In ancient times men were forced to labour the ground, because they were slaves to others. In modern times the operation is more complex, and as a statesman cannot make slaves of his subjects, he must engage them to become slaves to their own passions and desires ; this is the only method to make them labour the ground, and provided this be accomplished, by whatever means it is brought about, mankind will encrease.’

The regard we have for the abilities of this author, ought not to preclude us from offering a few seeming difficulties upon this head. The first arises from a retrospect to population, as represented by history, which may imply a doubt, whether agriculture has promoted population. Mention is made in history of millions of barbarians (in ages modern when compared to that of Xerxes) who struck the Roman empire from its roots, and peopled France, Italy, Spain, and great part of Greece.

These and many other instances which may be brought from antient writers, would bear hard upon this author's principles, were the credibility of those accounts as well established as their

antiquity. Without regard to physical and territorial improbabilities, let an intelligent reader go and search for a criterion, by which the credibility of old authors, as to population, may be fixed. Let him peruse historians of equal credit, living in different or the same countries at one time. What contradiction will he not find among them in matters that require scarcely any degree of political investigation! An English writer living at the juncture, speaks with great confidence of forty thousand men being killed or made prisoners in a battle. A Scotch cotemporary historian of equal authority, reduces the number to the fourth part, or less. What numerous armies grow under the pen of one writer! how they dwindle under that of another! We are afraid that more enlightened times are not blameless in this respect, witness the different accounts that have been published of the numbers and losses of armies, since the beginning of the present century. While this author's principles, therefore, remain firm, they are not to be shaken by remote or doubtful antiquity. Perhaps the very best vindication of our author's principles would be to investigate the population of England, under the reigns of the first Norman kings, from Doomsday Book, the Red Book of the Exchequer, and other records, where the data for political arithmetic are ascertained from the number of inhabitants upon every fee, and its other valuations,

This writer next points out a method of estimating the proportion of numbers between the farmers of a country and its free hands, by whom he means all its inhabitants not employed in agriculture. His theory upon this head is very ingenious, and may be applicable to the purposes of legislation. He next considers the principles which determine the place of residence to each condition of life. He thinks that the farmers ought to live upon or near the spot they labour; that landed or monied gentlemen may live where they please; and the working part of the people where they can. He considers the collecting such numbers of inhabitants as at present live in cities, as a late revolution in the political œconomy of Europe, and therefore examines the consequences which result from such collections; and he observes, that government has become thereby more complex.

Before we proceed farther, we cannot help expressing some concern that this writer did not illustrate the justness of his remarks with regard to the difference between our present political œconomy, and that of our ancestors. He has supposed (or at least he has given no reason why we should not suppose) the feudal constitutions to be the same all over Europe, and he has

reasoned from that datum. This we apprehend was not the case; and it is easy to prove, that long after the time of the Conquest, no fewer than three modes of the feudal law existed in Europe. The first was that which had all the imperfections of its original on its head, and prevailed in Scotland, great part of Germany, the Milanese, and other parts of Italy, where the imperial vicars had found means to erect themselves into a set of independent princes. This species of the feudal law, though the most imperfect, is the most ancient, and was calculated for the aggrandizement of the great landholders and heads of clans, as well as for fortifying them against the power of the king or leader of the society. The next mode was that introduced by Hugh Capet and his descendants, and carried over into England by the Conqueror: the primary view of this mode was to strengthen the prerogative, and to secure the dependency of the great landholders upon the crown. The last and the most excellent species was that which was formed by the Guiscard, who conquered Naples and Sicily, and whose institutions, equally calculated for the benefit of the sovereign and the subject, for some ages banished the shades of barbarism from those countries, and introduced in their stead the sunshine of learning and science, with all the sweets of industry and agriculture. We do not bring this omission as any charge against the author; we only wish that his subject had led him to consider it.

We are the more solicitous on this head, because the research must be attended with a variety of doubts and difficulties, and evidences even sometimes contradictory. In England, for instance, we are doubtful whether, under the Anglo-Saxon government, when thaneships and land-estates were not hereditary, the country was not as well peopled as now. We are certain that Scotland, in no period within these hundred years, could have borne the evacuations of blood she is said to have suffered under the three Edwards of England; and yet she rose always more dreadful from her defeats. We are even uncertain from history, whether Ireland, whose old constitutions differ from the other modes of the feudal law, and were the most unfavourable of any other to industry, was not as populous formerly as now. when its soil is improved, and its people have acquired habits of industry to a most surprising degree.

We have thrown out the above observations for information only, without impeaching this author's enquiries, which, in the present situation of our domestic policy, we think are extremely proper and pertinent. His speculations upon vicious propagation, which happens when people are less provident than rational, and who beget an offspring which they cannot maintain, require

require great elucidation. For our own part, we cannot at present see any danger threatened to England by this *vicious* propagation; an epithet we wish our author had not made use of, because he means by it no more than a propagation impolitic with regard to the state, and imprudent with respect to themselves. The law of England does not admit the supposition of such a propagation, because the public is taxed with the maintenance of the issue, and the expence is always repaid by the encrease of hands in the community. Foreigners, or writers who are chiefly conversant in foreign policy, can scarcely believe that there is no such person in England, from the first to the last day of the longest life, as a beggar, but by choice; and that even age and infirmity have as much right and as legal a claim to a livelihood as the most industrious subject in the kingdom.

The father of a child who is the issue of what our author in another place calls abusive propagation, is indeed, if he is able, obliged by law to maintain the child as long as it is not of service to the public; but his ability or disability to do this never can affect the circumstances of the child, which in all events must be provided for, till put out to some occupation. Perhaps the humanity and wisdom of this institution has contributed more than any other cause to the strength, riches, and manufactures of England. We should therefore have been glad that this author had pointed out, in what degree, or by what means, propagation, in any sense of the word, can ever become vicious or abusive in England, as her great political disease at present arises from the scarcity of farmers and free hands. We wish likewise, that he had been a little more diffuse upon a point he has just started, that is, how far industry may be affected by charity. He has told us, and very properly, that charity may be a friend to multiplication, but that it is none to industry: here we think his speculations may be realized for the benefit of the public. Parochial provisions for children and poor people do not come under the name of charity, because they may be legally claimed; and charity to individuals, in certain circumstances, particularly in cases of fractures, and other accidents incident to the human body, is a Christian duty, and falls in with the spirit of our laws in providing for the poor; but should this spirit of charity proceed (as we have reason to dread from its present extension may be the case) to such an extravagant height, as, by becoming an independence for the poor, may shake national industry, it undoubtedly requires public attention.

This writer next applies his general principles to a particular representation given of the state of population in the British

ishes. Here he attaches himself to the calculations of Dr. Brackenridge, addressed in a letter to George Lewis Scot, Esq. published in 1758. We shall with him admit these calculations to be true, though some have thought, that in matters of fact, they are disputable; but we cannot avoid giving our readers his answer to an objection which may be made to his supposing, that the population of Great Britain is stopped for want of food. This, an objector may say, cannot be true, because one sixth part of the crop is annually exported. 'I answer, says the author, that it is still stoppt for want of food, for the exportation only marks that the home demand is satisfied; but this does not prove that the inhabitants are full fed, although they can buy no more at the exportation-price. Those who cannot buy, are exactly those who I say die for want of subsistence: could they buy, they would live and multiply, and no grain perhaps would be exported. This is a plain consequence of my reasoning; and my principal point in view throughout this whole book, is to find out a method for enabling those to buy who at present cannot, and who therefore do not multiply; because they can give no equivalent to the farmers for their superfluity, which consequently they export. By this application of our principles, I have no occasion to call in question our author's facts. It is no matter what be the state of the case: if the principles I lay down be just, they must resolve every phenomenon.' Would not foreigners, from reading this paragraph, which the writer certainly ought to explain, imagine that the English are such barbarians as to suffer the streets and fields to groan under the poor, who are starved to death, while they were sending their corn to foreigners. Nothing can be better explained than this matter has been, by the various publications upon the present scarcity of provisions which we have had occasion to review. From them it appears, that great numbers of those whom our author calls free hands in the state, have been occasionally converted into farmers, and have made an artificial plenty by the importation of corn from other countries, which is a species of employment that this author seems not to have considered.

He thinks that in Britain population is obstructed by its political situation, which throws that country at present into a moral incapacity of augmenting in numbers; and supposes that the establishment of trade and industry naturally rectifies this misapplication of agriculture. But how? By purging, says he, the land of superfluous mouths. He conjectures, that were plentiful years more common, mankind would be more numerous; that were scarce years more frequent, numbers would diminish.

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We shall not follow our author in his calculations of the quantity of grain produced in a plentiful year in England, which he thinks cannot afford subsistence to the inhabitants for above fifteen months, because he is candid enough not to pretend to have complete information as to facts ; and we perceive from his work, that the part relating to that subject was written so far back as the year 1757.

In the second book, the author treats of trade and industry, and introduces the recapitulation of it as follows :

‘ Having paved the way in the first book, for a particular inquiry into the principles of modern political economy ; in the introduction to this, I shew that the ruling principle of the science, in all ages, has been to proceed upon the supposition that every one will act, in what regards the public, from a motive to private interest ; and that the only public spirited sentiment any statesman has a right to exact of his subjects, is their strict obedience to the laws. The union of every private interest makes the common good : this it is the statesman’s duty to promote ; this consequently ought to be the motive of all his actions ; because the goodness of an action depends on the conformity between the motive and the duty of the agent. We can, therefore, no more subject the actions of a statesman to the laws of private morality, than we can judge of the dispensations of providence by what *we* think right and wrong.

‘ CHAP. I. In treating the principles of any science, many things must be blended together, at first, which in themselves are very different. In the first book I considered multiplication and agriculture as the same subject ; in the second, trade and industry are represented as mutually depending on one another. To point out this relation, I give a definition of the one and the other, by which it appears, that to constitute trade, there must be a consumer, a manufacturer, and a merchant. To constitute their industry, there must be freedom in the industrious. His motive to work must be in order to procure for himself, by the means of trade, an equivalent, with which he may purchase every necessary, and remain with something over, as the reward of his diligence. Consequently, industry differs from labour, which may be forced, and which draws no other recompence, commonly, than bare subsistence. Here I take occasion to shew the hurtful effects of slavery on the progress of industry ; from which I conclude, that its progress was in a great measure prevented by the subordination of classes under the feudal government ; and that the dissolution of that system established it. Whether trade be the cause of industry, or industry the cause of trade, is a question of little importance, but the principle upon which

which both depend is a taste for superfluity in those who have an equivalent to give ; this taste is what produces *demand*, and this again is the main spring of the whole operation.

‘ CHAP. II. We have substituted throughout this book, the term *demand*, to express the idea we conveyed in the last by that of *wants* ; and since the subject becomes more complex, and that we have many more relations to take in, I must make a recapitulation of all the different acceptations of this term *demand*.

‘ *Demand*, in the first place, is always relative to *merchandise* ; it is the buyer who demands ; the seller offers to sale. 2. It is said to be *reciprocal*, when there is a double operation, that is, when the seller in the first, becomes the buyer in the second case ; and then, taking the two operations in one view, we call those *demanders* who have paid the highest price. 3. Demand is *simple* or *compound* ; *simple*, when there is no competition among the buyers ; *compound*, when there is. 4. It is *great* or *small*, according to the *quantity* demanded. And 5. *High* or *low*, according to the *price* offered. The nature of a *gradual* encrease of demand, is to encourage industry by augmenting the supply ; that of a *sudden* encrease, is to make prices rise. This principle has not every where the same efficacy in producing these varieties : it is checked in its operations between merchants, who seek their profit ; and it is accelerated among private people, who seek for subsistence, necessaries, or luxurious gratifications.

‘ CHAP. III. I come next to deduce the origin of trade and industry, which I discover from the principles of the first book, where bartering of necessaries was understood to be trade ; and I find that the progress of this is owing to the progress of multiplication and agriculture. When a people arrive at a moral impossibility of increasing in numbers, there is a stop put to the progress of barter. This grows into trade, by the introduction of a new want (money) which is the universal object of desire to all men. While the desires of man are regulated by their physical wants, they are circumscribed within certain limits. So soon as they form to themselves others of a political nature, then all bounds are broken down. The difficulty of adapting wants to wants, naturally introduces money, which is an adequate equivalent for every thing. This constitutes sale, which is a refinement on barter. Trade is only a step farther ; it is a double sale, the merchant buys, not for himself, but for others. A merchant is a machine of a complex nature. Do you want, he supplies you ; have you any superfluities, he relieves you of them ; do you want some of the universal equivalent money, he gives it you, by creating in you a credit in proportion to your circumstances. The introduction of so useful a machine,
prompts

prompts every one to wish for the power of using it; and this is the reason why mankind extend their labour beyond the mere supply of their physical wants.

Trade therefore abridges the tedious operations of sale and barter, and brings to light many things highly important for individuals, who live by relieving the wants of others, to know. It makes the standard of *demand*, which is, in a manner, the voice of the statesman, conducting the operations of industry towards the relief of wants; and directing the circulation of subsistence towards the habitations of the necessitous.

We have given this specimen of our author's manner as a proof how well he understands his subject; and to shew, that the science of government is a study far from being so simple, or so easily attained, as is commonly imagined.

[*To be continued.*]

II. *The History of the present State of Electricity, with Original Experiments*, by Joseph Priestley, L. L. D. F. R. S. 4to. Price 1l. 1s. Cadell.

NO branch of natural philosophy hath been so considerably extended and improved by the philosophers of the present age, as that which is called electricity. These improvements and discoveries have been gradual; they were made at different times, by different people, and in different countries, and consequently are only to be learnt from a great variety of books in various languages. It must, therefore, necessarily be very agreeable to those who are engaged in electrical enquiries, to see the whole collected into one point of view, by a candid and judicious writer, who is perfectly acquainted with the subject.

Dr. Priestley divides his work into eight parts; the first of which contains the history of the discoveries of all the celebrated electricians, in the order of time in which they were published to the world. This history he divides into ten periods. The first of these comprehends the discoveries prior to those of Mr. Hawkesbee. In the second we are presented with those of Mr. Hawkesbee himself. The third period contains the discoveries of Mr. Stephen Grey, prior to those of Mr. Du Faye, which bring the history of electricity to the year 1733. In the fourth period we find the discoveries of Mr. Du Faye. Period the fifth continues and concludes Mr. Grey's experiments. Those of Dr. Desaguliers constitute the sixth. In period the seventh we are presented with the experiments of the Germans, together with those of Dr. Watson, previous to the discovery

discovery of the Leyden phial in the year 1746. Period the eighth contains the history of electricity from the Leyden phial, to the discoveries of Dr. Franklin. The ninth displays the discoveries and experiments of the last mentioned incomparable electrician; and in the tenth, the history is brought down to the year 1766. It is sufficient to observe, relative to this first part of the work, that it contains a very accurate and faithful history of the birth and progress of this youngest sister of the sciences, related in such a manner as to be at once both entertaining and instructive.

The second part comprehends a series of propositions, in which all the general properties of electricity are comprised. In part the third we find the different theories of various authors who have written on this subject, particularly those of positive and negative electricity, and of two electric fluids. Part the fourth contains Desiderata in electricity, and hints for the further extension of it. These hints, for the promotion of further discoveries, we shall transcribe.

‘ I. Concerning the Electrical fluid.

‘ What is the proportion of the several colours in electric light, in different cases, and in different appearances of it?

‘ Is not the electric light a real vapour ignited, similar to that of phosphorus; and may not experiments be, hereafter, made, where we shall have the explosion, the shock, and the other effects of electricity, without the light? Is the electric light ever visible except in vacuo? In the open air the electric fluid makes itself a vacuum in order to its passage.

‘ Collect the electric fluid, not from the general mass of the earth but from bodies of particular kinds, and observe if it have any different properties, with respect to light, &c.

‘ Is it exactly the same at sea, as on land; below the surface of the earth as above it, &c. &c. &c.?

‘ Dr. Franklin observed, that iron was corroded by being exposed to repeated electric sparks. Must not this have been effected by some acid? What other marks are there of an acid in the electric matter? May not its phosphoreal smell be reckoned one? Is it not possible to change blue vegetable juices into red by some application of electricity? This, I think, I have been told has been done at Edinburgh.

‘ Is there only one electric fluid, or are there two? Or is there any electric fluid *sui generis*, at all, distinct from the ether of Sir Isaac Newton? If there be, in what respect does it differ from the ether?

‘ Are the particles which affect the organ of smelling, as well as the particles of light, parts of the proper electric fluid,

or are they merely adventitious, being, some way or other, brought into action by electricity?

‘ Does not some particular order of the particles, which Sir Isaac Newton supposes to be continually flying from the surfaces of all bodies, constitute the electric fluid; as others, he imagined, constituted the air, and others the ether, &c.?’

‘ Is it probable that there is even any temporary, or growing addition to, or diminution of the whole stock of electricity?’

‘ Whence arises the elasticity of the electric fluid, and according to what law do its particles repel one another? *Mr. Price.*

‘ II. Concerning Electrics and Conductors.

‘ In what does the difference between electrics and conductors consist? In other words, what is it that makes some bodies permeable to the electric fluid, and others impermeable to it?’

‘ Are the pores of electric bodies smaller than those of conductors, and do they contain very much, or very little of the electric fluid?’

‘ What is it in the internal structure of bodies that makes them break with a polish? Perhaps all solid electrics do so.

‘ Has elasticity any connection with electricity, some electrics being extremely elastic?’

‘ What is the reason why, in some of Mr. Hawkesbee's experiments, the electric light was visible through a considerable thickness of very opaque electrics, as rosin, sulphur, pitch, &c; but not through the thinnest metallic conductors?’

‘ What similarity is there in the processes of calcination, vegetation, animalization, and in some measure chrysalization; since all bodies which have gone through any of those processes, and perhaps no others, are found to be electrics?’

‘ Are not both electrics and conductors more perfect in their kind in proportion to their specific gravity?’

‘ Will not water conduct electricity the best in its state of greatest condensation; and metals the least in their greatest expansion, as shown by a pyrometer?’

‘ Try the conducting power of different metals, by sending a large shock through wires of the same size, and observing the different lengths that may be melted of the different wires. *Dr. Franklin.*

‘ Compare the invisible effluvia of water with the invisible effluvia of a burning candle, and also those proceeding from other bodies, with respect to their power of conducting electricity,

f Observe,

‘ Observe what degree of heat will discharge any given degree of electricity, in order to find in what degree heat makes air a conductor.

‘ III. Concerning Excitation.

‘ What is the difference, in the internal structure of electrics, that makes some of them excitable by friction, and others by heating and cooling ?

‘ What have friction, heating, cooling, and the separation after close contact in common to them all ? How do any of them contribute to excitation ? And in what manner is one, or the other kind of electricity produced by rubbers and electrics of different surfaces ?

‘ Is not Æpinus’s experiment of pressing two flat pieces of glass together, when one of them contracts a positive and the other a negative electricity, similar to the experiments of Mr. Wilke, concerning the production of electricity by the liquefaction of various substances in others ; when the substance which melts and contracts is in one state, and that which contains it is in the opposite ? And are not both these cases similar to the excitation of the tourmalin, &c. by heating and cooling ? In this case, may not the tourmalin and the air act upon one another and be in opposite states ?

‘ Is not the circumstance common to all these cases, some affection of that space near the surface of the bodies in which the refractive power lies ? When bodies which have been pressed together within that space recede from one another, more surface, and consequently more of that space is made, doth not the electric fluid flow into it from that body which has the least power of retaining it, and which it can permeate with the most ease ; when not being able to enter the substance of the other it rests upon its surface ?

‘ Are not the particles of the electric and rubber thrown into a vibration in the act of excitation, which makes frequent recedings of the parts from one another, and thereby promotes the effect above-mentioned ?

‘ What is the real effect of putting moisture or amalgam upon the rubber ? Do not those substances increase the power of excitation, as conductors more distant from the smooth glass, in the gradation of electrics, than the surface of the leather ? Or do they only make the rubber touch in more points, or alter the surface of the rubber ?

‘ Has that difference of surface on which colour depends any influence upon the power of excitation ?

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* The tourmalin and a vessel of charged glass hermetically sealed are both excited by heating and cooling. What other properties have they in common?

IV. Concerning Electrification.

* Does electrification increase the exhalation of vapours, either from cold or from boiling water? If it do, is the increased exhalation the same in all states of the atmosphere?

* Does not the electric matter pass chiefly on the surfaces of bodies?

* Is the action of electrified bodies upon one another more properly an attraction, or a repulsion?

* Would not continued electrification promote putrefaction?

* In what manner is the mutual repulsion of two bodies electrified negatively performed? Is it by the attraction of the denser electric fluid in the neighbourhood, or by the quantity of it which may be supposed to be accumulated on the surfaces of such bodies?

V. Concerning the Power of Charging Electrics.

* What is the real operation of conductors in coating electric substances?

* Why may not one phial be charged by connecting it with another (while it is charging) as high as if it were charged at the prime conductor? Or by what rule must the force of those different chargings be estimated? To all appearance, two phials charged together, so as that one of them receives the fire from the other, do not give so large a shock, as only one of them charged in the usual way.

* What is the *maximum* of charging a glass jar, with respect to the quantity of its surface, covered by the coating? It is evident that some jars will discharge themselves, when only a small part at the bottom of them is coated, and when the explosion is very inconsiderable.

* Endeavour to charge a plate of glass with the coating pressed into actual contact with its surface, by means of heavy weights. Also endeavour to excite a plate of glass in the same manner. It is pretty certain that, in the usual method of exciting and charging, the real substance of the glass is not touched; and though water be attracted by glass, it may only be to a certain distance from it.

VI. Concerning the Electricity of Glass.

* Through what thickness of glass will an excited electric, of any given strength, attract and repel light bodies? Is not the same thickness the limit of charging the glass with the electric fluid?

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‘ Is not a plate of glass contracted in its dimensions by charging, the two electricities strongly compressing it, so as to increase its specific gravity ?

‘ Is the tone of a glass vessel, made in the form of a bell, the same when it is charged as when it is uncharged ? Or would the ringing of it make it more liable to break in those circumstances ?

‘ Does the electric fluid with which glass is charged reside in the pores of the glass, or only on its surface ; or rather within the space that is occupied by the power of refraction, i. e. a small space within, and likewise without the surface ?

‘ Is the refractive power of glass the same when it is charged or excited ?

‘ How does the different refractive power of glass, or its density (which is probably in the same proportion with its refractive power) affect its property of being excited or charged ?

‘ Is there not a considerable difference in glass when it is new made, and when it has been kept a month or two, both with respect to excitation and charging ?

‘ Let glass of every different composition be tried both with respect to excitation, and charging. Would it not be found that differences with respect to metallic ingredients, hardness, annealing, continuance in fusion, &c. would influence both the properties ; and that, in several cases, the same circumstance that was favourable to one would be unfavourable to the other ?

‘ Glass has hitherto been supposed to be full of the electric fluid, and its impermeability has been accounted for upon the difficulty with which the electric fluid moves in its pores. But may we not suppose the substance of glass to be absolutely impermeable to electricity, that no foreign electric matter ever so much as enters a single pore of it, but lodges wholly on its surface ; for instance, between the point of contact and the real surface, or within the limits of the refractive power that is a little way on both sides the surface. This place is, I think, on many accounts, extremely convenient to dispose of the electric matter, whether we make it to consist of two fluids, or of one. Their being kept asunder, if there be two, or its being prevented from getting through, if there be but one, will be much easier to conceive in this case, than upon the supposition that the electric fluid *can* enter and move in the substance of the glass, though it can only enter and move with difficulty, as *Æpinus* expresses it. For, let the motion be ever so difficult, one would think, that this circumstance could only make it move so much the slower, and that, give the electricity
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in the charged plate of glass time enough, and it would, at length, without any external communication, perform the journey to the other side, whither it has so strong a tendency to go.

Moreover, one would think, that, upon the hypothesis of the admission of the electric fluid within the pores of the glass, when the discharge of a phial was actually made thro' the substance of the glass; it might be in a silent manner, without breaking the glass; whereas when the surfaces of the glass are supposed to be violently pressed, and the pores of it not in the least entered by any particle of the fluid, or fluids, the impossibility of the electric charge getting through the glass is evident, as well as the necessity of its breaking the glass, if it do force a passage.

‘ VII. Concerning the Effect of Electricity on Animal Bodies.

‘ Is the fluid on which electricity depends at all concerned in any of the functions of an animal body? In what manner is the pulse of a person electrified quickened, and his perspiration increased?

‘ Does not the air, by being heated in the lungs, communicate an electric virtue to the blood? What connection has this circumstance with the mephitic air which is exhaled from the lungs in great quantities, as well as contained in all the other excrements of the animal body?

‘ May not the increased perspiration of an animal body be greater in a moist atmosphere than in a dry one, there being then more conducting particles in the atmosphere, to act and react upon the effluvia in the pores of the body; on which the copious perspiration does, probably, in a great measure, depend?

‘ VIII. Concerning the Electricity of the Atmosphere.

‘ In what manner do the clouds become possessed of electricity?

‘ Does the wind in any measure contribute to it?

‘ Is it effected by the gradual heating and cooling of the air? If so, whether is it the heating or the cooling that produces positive electricity? Which ever it be, the contrary will probably produce negative electricity. Let the experiment be made by an electrical kite. *Mr. Canton.*

‘ As thunder generally happens in a sultry state of the air, when it seems replenished with some sulphureous vapours; may not the electric matter then in the clouds be generated by the
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the fermentation of sulphureous vapours with mineral or acid vapours in the air. *Mr. Price.*

‘ Let rain, snow, and hail be received in insulated vessels, in different states of the atmosphere, to observe whether they contain any electricity, and in what degree.

‘ May not the void space above the clouds be always occupied with an electricity opposite to that of the earth? And may not thunder, earthquakes, &c. be occasioned by the rushing of the electric fluid between them whenever the redundancy in either is excessive? Is not the aurora borealis, and other electrical meteors, which are remarkably bright and frequent before earthquakes, some evidence of this?

‘ Is not the earth in a constant state of moderate electrification, and is not this the cause of vegetation, exhalation, and other the most important processes in nature? These are promoted by increased electrification. And it is probable that earthquakes, hurricanes, &c. as well as lightning, are the consequence of too powerful an electricity in the earth.’

We have transcribed these queries and hints, in preference to any other part of the book, because we apprehend they will be of most general advantage to those who are engaged in electrical enquiries, by shewing them that, though much has been done, there remains yet much unaccomplished. Some of these problems are indeed difficult of solution; but there are many of them which are by no means beyond the reach of experiment.

In part the fifth, our author treats of the construction of electrical machines, and the principal parts of an electrical apparatus. Part the sixth contains practical maxims for the use of young electricians. In part the seventh we have a description of the most entertaining experiments performed by electricity; and in part the eighth we are presented with several new experiments made by the author in the year 1766. These experiments are most of them curious, entertaining, instructive, and important. In short, the whole book is evidently the work of an indefatigable and ingenious philosopher, and is by far the most comprehensive production on the subject of electricity.

III. *Medical Essays and Observations.* By Charles Bisset, M. D.
8vo. Pr. 5s. Doddsley.

DOCTOR Bisset is already known in the republic of letters by his treatise on the Scurvy, and his Essay on the Medical Constitution of Great Britain. The diseases particularly considered in this volume are the bilious fever of the West

West Indies, the nervous colic, symptomatic tetanus, ophthalmia, iliac-passion, dysuria, St. Vitus's dance, whooping-cough, worms, land-scurvy, hypochondriac affection, scorbutic itch, and dropsy of the knee; to which is added, a chapter of surgical observations. He has also a chapter of physiological enquiries relative to perspiration, &c. another, containing observations relative to putrefaction, and the concoction of peccant humours in fevers; another on the West Indian air; and another containing the theory of the periodical sea and land-breezes in hot climates, which last mentioned chapter begins his book. This philosophical disquisition, and the diseases peculiar to the West Indies, not being of general importance, we shall pass them by unnoticed, and proceed to chapter the sixth, containing observations and reflections relative to putrefaction, &c. in which the Doctor controverts the prevailing opinion, as he calls it, that certain malignant fevers do wholly result from a putrid fermentation of the circulating juices excited by a putrid ferment; and likewise 'the notion, which at present is so prevalent, that putrefaction is the chief immediate cause of most fevers.' What the prevalent opinion may be in the county of York, we do not pretend to know; but this opinion is far from prevailing in the southern part of the kingdom: and with regard to malignant fevers, that they *usually* result from a putrid fermentation, excited by a putrid ferment, it is so far from being a general opinion, that we do not believe it was ever advanced by any writer of character. That putrid fevers are often infectious, is most certain; and that, in case of infection, the disease is produced by a putrid ferment, is most rational, which is all that authors have asserted. He confesses, indeed, that the smell of putrid animal substances hath sometimes given rise to malignant fevers; in which case, he supposes, that the fever was partly excited by a peculiar influence of the effluvia on the olfactory nerves, but chiefly by the influence of sympathy or antipathy. If the doctrine of fermentation cannot be admitted for want of demonstration, the Doctor's hypothesis must appear much less admissible on the same account. In support of his opinion, "In diseases, says he, acquired by infection, particularly the small-pox and measles, some particles only of the juices are assimilated to the nature of the infectious miasmata; but were these to operate as a putrid ferment, the whole mass of blood would be alike disordered; and, in this case, no separation of the peccant humour, or an eruptive crisis, could possibly take place." So that, according to this hypothesis, no separation can take place, if the whole mass be affected: the very contrary of which happens to be true in every instance of fermentation, where the

ferment is intimately mixed with the whole mass; now the whole mass of blood may rationally be supposed to be affected, without being entirely assimilated or disordered.

'Malignant fevers, says the Doctor, do also depend on a peccant humour, which must be concocted, in order to give the disease a prosperous issue.' This is a good sort of a medical sentence, which, however, conveys no distinct idea. To be perfectly understood, it would be necessary to inform us, what he precisely means by the terms *malignant fever*, *peccant humour*, and *concoction*. In the same chapter our author takes occasion to contradict those who are of opinion that the medical virtue of the bark consists in its antiseptic power; 'because, says he, we are possessed of many things that are more antiseptic than the bark, but that are wholly ineffectual in obstinate agues and gangrenes.' He is of opinion, that its salutary effects are to be ascribed to its cordial and corroborating quality. As to its cordial quality, it may be answered, almost in his own words, that we are possessed of many more powerful cordials; and as to its corroborative quality, it is sufficient to observe, that many robust people are afflicted with the ague, who stand in no need of corroborants, and who, nevertheless, are cured by the bark.

'Some medicines, says the Doctor, have, doubtless, specific powers of correcting the peculiar acrimonies peculiar to the peccant humours in some different diseases. The sarsaparilla is destructive of the contagious matter in the venereal disease.' If it were not impolite to contradict a positive assertion, we should say, that the sarsaparilla is possessed of no such virtue.

'Vesicatories, says the author, are exceeding serviceable in slow nervous fevers, not by raising the pulse, by means of their stimulus, as is commonly supposed, but by attracting the peccant humour from the noble parts.' If this were true, how happens it that, in those fevers, as soon as they cease to stimulate, they cease to be beneficial, and that continuing the discharge, without fresh stimulus, answers no purpose?

Still fond of differing from vulgar opinions, 'It is, I think, says he, generally supposed, that highly animalized juices are most susceptible of putrefaction; yet, I presume, there is a moral certainty of the contrary. The bile should seem to be a highly animalized juice, since it is conducive towards the assimilation of the chyle; yet it advances more slowly to putrefaction than red blood.' This sentence should be thus reversed: the bile advances more slowly to putrefaction than red blood, because it is less *animalized*, as he is pleased to call it. His next argument is, that veal, which is fed with milk, becomes tainted much sooner than beef, which is fed with grass.

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This instance is rather unfortunate for the doctor, as it is a strong argument against him; for milk, though acescent, is undoubtedly more *animalized* than grass, therefore veal becomes sooner tainted than beef. But he might have assigned even a better reason than this.

From these few examples it will appear, that our author is apt to draw conclusions from false principles; that he is fond of destroying old theories, without being possessed of sufficient materials to erect new ones. Nevertheless, we do not by any means condemn his book as an useless performance. On the contrary, it contains many practical observations, which, at least, deserve consideration; and, upon the whole, we applaud his disinclination to adopt received opinions, merely on the credit of former writers, as nothing contributes more to retard the progress of science, than implicit faith in the doctrines of eminent men.

IV. *Anglo-Norman Antiquities Considered, in a Tour through Parts of Normandy, by Doctor Ducarel. Illustrated with twenty-seven Copper-plates. Large Folio. Pr. 1l. 11s. 6d. Vaillant.*

IF every antiquary would pursue his studies to the same purpose, and upon the like rational principles which this author has followed, that species of knowledge would be no longer considered as less respectable than the cobwebs which cover it, but esteemed as a liberal and useful acquisition. We cannot, however, forbear thinking that this performance must be mortifying to a true-born Englishman. Every journey, every movement of the doctor must remind him that England was a country conquered by Frenchmen; that they employed the fruits of their conquest in decorating their own paltry duchy; that their monuments of superstition were erected by the spoils of this nation; and that to this day the title of the king of England is considered in that province, only as second to that of duke of Normandy.

In the dedication to a right reverend prelate, mention is made of his lordship's having observed, about the year 1742, a difference between the mode of architecture used by the Normans in their buildings, and that practised by the contemporary Saxons in England. Some difficulties having been started on this head, our author, in the year 1752, went into Normandy on purpose to view and examine such buildings of duke William (for so the conqueror of England is called) as were remaining in Caen, and other places in that neighbourhood. The publication before us contains the result of the author's

inquiries, which confirm the rules his lordship had drawn up. According to Dr. Ducarel, the ancient Normans, though a warlike, were by no means a barbarous, people. They prized the sweets of society, and were fond of cultivating the polite arts, especially architecture and design, many convincing evidences of which are exhibited in this work.

In the beforementioned dedication, we find some very curious remarks upon the origin of broad seals. The Doctor is of opinion, that the use of the broader great seals, and the affixing impressions of them in wax, by pendant labels, to charters and other public instruments, for their better confirmation, and the ascertaining of their authenticity, was known to be practised by the Normans very early; and from them it is probable, that this custom passed into England. He then describes the broad seals of Edward the Confessor, which are of undoubted authenticity; one of them, in the possession of private gentlemen, appendant to a Saxon deed, is here engraved. It does not appear that Harold, who succeeded Edward the Confessor, ever used a broad seal. 'To supply that defect,' says our author, the only representation of that prince, now known to be extant, is here engraven in Plate I. We are beholden, for its first publication, to the industry of father Montfaucon, who copied it from a beautiful illuminated drawing in a manuscript prayer-book, written in England in the eleventh century, and preserved in the library of the late monsieur Colbert. Harold is therein represented as sitting on his throne upon a cushion: he rests his feet on a footstool, and holds a banner in his right hand; and in his left, a sceptre surmounted by a dove: on each side the throne is a stand, or tripod, on which lies a book open; and near to each tripod, is the figure of a saint, with his right hand elevated, as pronouncing the benediction *.

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* Without interrupting the progress of our review, we shall mention a fact recorded by Bowmaker, the continuator of Fordun, who lived at the time when the discovery was made, viz. in 1386, when the Scots were invading Cumberland under Robert Stuart earl of Fife, second son to Robert II. of Scotland. He tells us, that among other spoils which were brought to the general, was a very old charter, sealed with a large seal of wax, with the following words: "I kyng Adelstan giffs here to Paulan Oddan and Roddan, als gud and als fair, as evyr thai myne war, and thar to wytnes Mald my wiffe." The author adds, that when the earl of Fife, under the name of the duke of Albany, came to be governor of Scotland, he used,

The work is ushered in with some geographical and genealogical accounts of the town and earls of Eu, who made so considerable a figure in the French history, and may prove highly useful to the heralds and antiquaries of both nations. Every thing remarkable about the town is likewise described, as are also the antiquities, rarities, buildings, and situations of all the country through which the author passed, till he came to Rouen, the capital of Upper Normandy. We are told that the public buildings of this city make a handsome appearance; but that the streets in general are narrow, and the houses ill built; that the inhabitants amount to upwards of sixty thousand; and that by means of the Seine they carry on a very brisk trade with Paris, and the internal parts of the kingdom. Mention is likewise made of the spot where the famous Joan of Arc was burnt for a witch, in 1431, and (says the Doctor) 'it is worth observing, that the doctors of the Sorbonne, who were consulted by the duke of Bedford, then regent of France, pronounced unanimously for her execution.' Here we beg leave to differ from this learned writer, in thinking that the fact he speaks of is not worth observing. The ignorance, violence, and superstition of those doctors are notorious to this day; neither do we find that the Pucelle was burnt for a witch, but for retracting her abjuration, by which she became a heretic relapsed.

The description of the cathedral of Rouen, which contains the remains of some of our greatest English princes, who are here delineated from antient statues and pictures, fills us with very high ideas of the old Norman magnificence; and the author has transmitted to the public a great variety of monumental learning, which must prove equally agreeable and instructive to all lovers of antiquity.

used, while he was sitting in judgment, to praise the succinctness and simplicity of this charter.

If this fact, as related by Bowmaker, is true, it fixes the date of great seals in England much higher than the time of Edward the Confessor. Craig, the famous feudist and a great antiquary, thinks the seal and the charter to have been genuine. Ruddiman, in his preface to Anderson's *Selectus*, says, that he has no doubt of such a charter being found among the spoils, but that the great seal sufficiently proves it to have been forged. It is, however, certain, that princes upon the continent long before this time had made use of great seals. Our chief difficulty as to the authenticity arises from the language of the charter.

The chapter of Rouen (says he) which consists of the archbishop, a dean, fifty canons, and ten dignities or prebendaries, have, ever since the reign of Henry II. king of England and duke of Normandy, enjoyed the extraordinary annual privilege of pardoning, on Ascension-day, any person confined within the jurisdiction of the city, for murder, together with his or her accomplices; and, if there happen to be no such prisoner, then any other malefactor, however atrocious the crime he is charged with may be, provided it is not high-treason against his sovereign, and that he is a native of the place. The manner in which the chapter exert their privilege is this; During the three Rogation-days, two of the canons, attended by the register, and two chaplains dressed in their surplices, visit all the prisons within the city and suburbs, and having taken down in writing the examinations and confessions of the several malefactors, as to the crimes wherewith they respectively stand charged, deliver the same in to the chapter. On the morning of Ascension-day, the chapter having heard these several examinations and confessions read, proceed to the election of the person who is to be pardoned, and, the choice being made, transmit his name in writing, by one of the chaplains, to the parliament, which for that purpose assemble on that day at the palace. The parliament, having received the billet from the chapter, walk in procession to the great chamber, whither the prisoner elect being brought before them in his fetters, and placed on a stool, he is informed of the choice fallen upon him, and that thereby he is intitled to the Privilege of St. Romain. After this, the criminal is delivered over into the hands of the chaplain, who, accompanied by fifty musketeers, conducts him to an apartment where the chains are taken off from his legs, and bound round his arms; and then he is led to a place called the Old Tower, where, in a small chapel dedicated to St. Romain, and built on the site of the ancient palace of the Norman dukes, he waits the arrival of the procession of St. Mary. As soon as these matters are notified to the chapter, the procession sets out from the cathedral; two of the canons, dressed in their albes, bearing the shrine in which the reliques of St. Romain are supposed to be preserved. When the procession is arrived at the Old Tower, the shrine is placed in the chapel, opposite to the criminal, who is kneeling, bare-headed, with the chains on his arms; and then the archbishop, or in his absence one of the canons, having made him repeat the confession, lays his hand upon his head, and says the prayers commonly used at the time of giving absolution. After this the criminal, still kneeling, lifts up the shrine three times amidst the acclamations of the populace assembled to see
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the ceremony. The procession then returns to the cathedral, followed by the criminal wearing a chaplet of flowers on his head, and carrying in his arms the shrine of St. Romain as far as the high altar, where having deposited it, he salutes the chapter, and then proceeds to the chapel of St. Romain, within the cathedral, and hears mass said by the chaplain of that fraternity. The mass finished, he is conducted by the same chaplain to some place without the jurisdiction of the city, where, after a most serious exhortation, given to him by a monk particularly appointed to that office, he is entertained with wine and other refreshments, and then, attended by the same chaplain, returns to the cathedral, in some of the apartments belonging whereto, a supper and bed are that night provided for him, and the next morning he receives his plenary dismissal.

The limits of our work will not suffer us to follow the Doctor through all the different curiosities and antiquities which are to be met with at Rouen. They are so numerous, and so interesting to an antiquary, that they cannot bear a selection. We shall, however, just mention the subject of the following basso relievos which are engraved and published in this work, and explained in the Appendix. 'In a large handsome court, belonging to the house of Mr. Porteville, procureur general of Rouen, I saw some fine basso relievos, which represent the magnificent interview of Henry VIII. king of England, with Francis I. of France, between Guines and Ardres in Picardy, on the 7th of June, 1520. They are of marble, divided into five compartments, and placed under the same number of windows on the west hand of the court. These curious marbles have in some places suffered, being a little broken here and there, but are not much spoiled. Over each of the windows are five other basso relievos of the same size; three of which are almost totally defaced; but the remains of the other two appeared to me to represent some different part of the same history, though I was not able to discover the subject.'

The neighbourhood of Rouen, particularly the antient park of the dukes of Normandy, and the religious houses there, claim almost equal attention with the city itself. Its diocese is one of the largest and most considerable in France, and it received a printing house in the year 1473.

Our author next visits Gisors, Audley, Pont de l'Arche, Vauvrey, and other places, till he comes to the famous Carthusian convent at Gaillon, where he saw a gold coin of cardinal de Bourbon, whom the Leaguers, in opposition to Henry IV. crowned king of France, under the name of Charles X. together with many other valuable curiosities. He then visited the archbishop of Rouen's fine palace at Gaillon, and presents

us with a fresh specimen of the vanity of the two cardinals d'Amboise, uncle and nephew, the former of whom expended a very large sum of money in repairing and improving this palace. Bourgachard, a country-village, gave the writer great pleasure in visiting its church, which contained mouldings of a particular form, supposed to be an indisputable criterion of Saxon buildings; 'but, says the Doctor, it cannot be supposed that the Saxons taught the French the art of building.' We should be glad to know why *it may not be supposed*, especially with regard to the French here spoken of, who were Normans, and as much Saxons as the inhabitants of England. The old Saxon arch undoubtedly was round in England as well as in Normandy, witness the oldest part of Winchester cathedral, where the arches are as regular as if they were of Roman or Greek architecture. Doctor Ducarel very properly tells us, that the pointed arches in this church were not much newer buildings than the others. We believe he does not observe that the pointed arches were originally Arabesque or Moorish. The Goths in Spain borrowed them from the Moors, and therefore they are commonly, though absurdly, called Gothic.

Nothing very remarkable happens after this, till our author arrives at Caen, the capital of Lower Normandy; and which, he thinks, does not favour of any very remote antiquity. He is inclined to believe that it was built by some of the fugitive Britons, who fled thither to avoid the cruelties of the invading northern nations, and peopled the whole tract of Armorica. Had Doctor Ducarel consulted Usher's Antiquities, he might have spoke with more precision. He would have there seen, that after the battle of Crayford, which was fought about the year 457, and in which Hengist, the Saxon, entirely defeated the Britons, the latter, according to the antient authors of St. Josse's and St. Winwalloc's lives, went over to Armorica, which was then thinly peopled, and full of woods, which they cleared and inhabited, under a prince called Rio Thamus, or Rio Valus, which words signify, "lord of a country lying near a river." In 461, Mansuetus assisted at the council of Tours, under the name of Britannorum Episcopus. The same facts are corroborated by the authors of the two Lives of St. Samson, archbishop of St. Dol. We have been the more diffuse on this head, as we consider it of importance to the antient history both of England and of France; and we think it accounts more naturally for the peopling of Armorica from Britain, than the relations we have in the Roman histories, of Armorica being peopled by the British soldiers whom the tyrant Maximus had carried over, and who settled there after his death. It is not, indeed, impossible that some of their descendants

scendants might have remained there, and encouraged the migration under Rio Thamus.

Caen, about the middle of the thirteenth century, became, through the partiality of the Norman dukes in its favour, the second city in France. The old castle, of which we have here a view, was built by William the Conqueror, but at present it is much out of repair; neither does our author make any encomiums upon its modern state. The abbey-church of St. Stephen, which is likewise here delineated, and contained the body of William the Conqueror, its founder, whose tomb was forced open by the Calvinists in 1562, is a curious structure. Mons. de Bras, an officer of the town, who was present when that sacrilege was performed, says in his *Recherches*, that the Conqueror's thigh-bone was longer by the breadth of his four fingers than that of the tallest man he had ever seen. One of his descendants, Richard I. is particularly mentioned in history for the length of his thigh-bone, which was disproportioned to the rest of his body. A new monument, we are told, was erected for the Conqueror; but it was removed in 1742, and nothing remains to denote the place of that great prince's burial but a flat black marble let into the pavement, with a Latin inscription, partly monkish, partly modern. 'Amongst the plate (says our author) preserved in the treasury of this church, is a curious silver salver, about ten inches in diameter, gilt and inlaid with antique medals. Tradition assures us, that it was on this salver, that king William the Conqueror placed the foundation-charter of the abbey when he presented it, at the high altar, on the dedication of the church. The edges of this salver, which stands upon a foot-stalk of the same metal, are a little turned up, and carved. In the centre is inlaid a Greek medal, on the obverse whereof is this legend, *ΑΥΓΑΡΔΕΣ ΑΥΧΟΡΟΣ*: but it being fixed in its socket, the reverse is not visible. The other medals, forty in number, are set round the rim, in holes punched quite through; so that the edges of the holes serve as frames for the medals. These medals are Roman, and in the highest preservation. They were probably collected by duke Robert, father of the Conqueror, during his pilgrimage to the Holy Land, and after his death fell into the hands of his son.'

The eighth plate of this work exhibits the curious seals of the empress Maud, lady of England, and mother of Henry II. and of Anselm, archbishop of Canterbury, together with part of the antient palace of William the Conqueror at Caen, which is very large, and makes a noble appearance, and perhaps as justly deserves the notice of an English antiquary as any

any thing within the province of Normandy. The chief rooms have been long used as granaries. The descriptions of this palace and an adjoining chapel, which contained the portraits of the Conqueror, his wife and sons, are highly entertaining; but as they cannot be abridged, we must omit them. The portraits with their attributes are here engraved, together with five west and inside views (the latter of which is inexpressibly fine) of the abbey church of Caen, built likewise by William the Conqueror.

We next meet with the descent of Matilda, wife to William the Conqueror, as well as a fresh occasion to bewail the effects of fanatical fury, ignorance, and avarice. The Calvinists broke up the tomb of this princess likewise; but the lady abbess, Anna Montmorency, found means to secure a gold ring set with a fine sapphire, which she made a present of to her father, the constable of France, in 1563. Here our author introduces some curious anecdotes concerning the general practice of burying our antient kings with rings on their fingers*. A particular account of the university of Caen succeeds, and the prices paid by the students and boarders in the academy. The profile of the church of St. Thomas l'Abbatu in Caen, with its description, and that of the walls and some religious houses in the neighbourhood, close the Doctor's account of Caen. He then proceeds to the city of Bayeux, which, he says, is an old, and very indifferent built town, and now daily falling to decay, occasioned by the flourishing state of Caen. Here (says he) I had the satisfaction of seeing the famous historical piece of furniture, which with great exactness, though in barbarous needle-work, represents the histories of Harold king of England, and William duke of Normandy, quite from the embassy of the former to duke William, at the command of Ed-

* This custom was so universal among all the northern nations, that we are not sure whether it is not alluded to in the word *unannealed*, made use of by Shakespeare in his Hamlet, the sense of which has been given up by all critics. It is with the greatest diffidence we submit to our readers, whether in that passage *unannealed* may not have the same signification as *unannulated*, since the *annulation*, as we may call it, was always an indispensable part of the royal dead-dress. Doctor Ducarel, in the work before us, mentions the will of Richard II. which, we think, bears great weight in our conjecture; for he directs that he should be buried with a ring upon his finger, according to royal custom, and that in the same should be set a precious stone of the value of twenty marks.

ward the Confessor, down to his overthrow and death, at the battle fought near Hastings; in which, as appears by the Latin inscription, Odo bishop of Bayeux, half-brother to the Conqueror, fought, armed cap-a-pè, and behaved very manfully. The ground of this piece of work (which is extremely valuable, as preserving the taste of those times in designs of this sort) is a white linen cloth, or canvas, one foot eleven inches in depth, and two hundred and twelve feet in length. The figures of men, horses, &c. are in their proper colours, worked in the manner of samplers, in worsted, and of a style not unlike what we see upon China and Japan ware; those of the men, more particularly, being without the least symmetry or proportion.

There is a received tradition, That queen Matilda, wife of the Conqueror, and the ladies of her court, wove this tapestry with their own hands. It is annually hung up on St. John's day, and goes exactly round the nave of the church, where it continues eight days. At all other times, it is carefully kept locked up in a strong wainscot press, in a chapel on the south side of the cathedral dedicated to Thomas à Becket, whose death is there represented in a very indifferent old picture.

In an old inventory of the goods of the cathedral of Bayeux, taken in the year 1476, this piece of needle-work is entered thus: "Une tente tres longue et etroite, de telle a broderie de ymages et escripteaux faisans representations du conquest d'Angleterre; laquelle est tendue environ la nef de l'eglise, le jour et par les esclaves des reliques."

The priests of this cathedral, to whom I addressed myself for a sight of this remarkable piece of antiquity, knew nothing of it. The circumstance only of its being annually hung up in their church, led them to understand what I wanted; no person there knowing that the object of my inquiry any ways related to William the Conqueror, whom they to this day call Duke William.

Evreux is the next place visited by our learned author, who enters likewise into a minute description of the town of Vernon, which was the patrimonial estate of the ancestors of the English Vernons; and though we are obliged to omit particulars, all the Doctor's observations highly deserve the attention of every antiquary, architect, and historian.

In a subjoined appendix we meet with a description of the tapestries already mentioned, remaining in the cathedral of Bayeux, by Smart Lethieullier, Esq. F. R. S. and F. S. A. The ignorance of the French clergy, with regard to those tapestries,

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is really amazing, since they are perhaps the most curious monument that is to be found of the antiquity it bears. Dr. Ducarel has been so obliging as to give us plates engraved from the drawings of it. Though we do not pretend to form any positive judgment, as having never seen the original tapestry, yet the ideas we receive from the engravings, convey no despicable opinion of the drawing, particularly of some of the human figures, horses, and buildings. The story is awkwardly, but circumstantially told, and contains that period of the life of Harold, afterwards king of England, in which he sets out from the palace of king Edward (who is seen giving him his instructions from his throne) on an embassy to the duke of Normandy, to the time when he fell in the battle of Hastings. Some circumstances omitted by history are exhibited in this tapestry, which the writer thinks was continued to the coronation of William, though that part of it is now lost.

What honour does this historical monument reflect upon the needle of the royal author, which she has employed to better purpose than almost any historian ever did his pen, since it includes an achievement which must have transmitted the name of any prince with the highest glory to future ages. We hope that as it is now explained in English, some of our own fair country-women will catch the patriot glow, and, like the royal Matilda, decorate some of our public buildings with historical walls, which may reflect equal lustre upon their memories as upon the heroes they celebrate. Let the female title of admission into circles of politeness and pleasure, be purchased by the labours of the needle. The conquests we have made in Asia and America afford the noblest subjects that history exhibits.—The idea is so flattering, that it may carry us into an improper digression.

The second number of the appendix contains extracts relating to Normandy, from the Red Book of the exchequer. The third number is principally extracted from father Montfaucon's *Monumens de la Monarchie Française*, and contains a description of the curious basso relievos representing interviews of Henry, king of England, with Francis of France, between Guines and Ardres in Picardy, on the 7th day of June, in the year 1520; and the last number gives us a copy of the appointment of king Henry and his queen, and of the trains which actually did attend them at the interview. The plates are valuable for the dresses and habits of the horses and their riders. Some figures in them, however, we think are not perfectly explained.

To conclude : It cannot be denied that in this work Dr. Duncarel has given signal specimens of his abilities as an historian, an antiquary, and a genealogist ; and no small degree of praise ought to be bestowed by the public on the noble and other personages, who have so generously contributed to the plates which illustrate the performance.

V. *A Critical Dissertation on Isaiah, VII. 13, 14, 15, 16.. In which the Sentiments advanced by Dr. Kennicott, in a Sermon lately published, and by several other Writers, are candidly and impartially examined.* 8vo. Pr. 1s. White.

IT is universally allowed, that the books of Moses and the prophets contain a variety of predictions relating to the Messiah. How they were fulfilled in Jesus Christ, has been shewn at large by Christian writers. But some divines, not content with plain and indisputable prophecies, have applied many passages to our Saviour, which were originally written with different views ; and under a notion of corroborating the evidences of Christianity, have had recourse to types, and figures, and secondary senses : but the most judicious defenders of our religion have perceived the absurdity of this conduct, and rejected those arguments, as trifling and fallacious, which are founded on double interpretations and typical senses.

The passage which is the subject of this dissertation, has been discussed by many theological writers, and various interpretations have been proposed. Some have asserted, that it relates to a son of Isaiah, others to Christ ; some have concluded for a double meaning, and supposed, that it relates to both a son of Isaiah and to Christ ; to one in a literal, and to the other in a secondary and figurative sense : and, lastly, by others it has been said, that the passage contains two distinct prophecies, the first relating to Christ, the second to Isaiah's son.

The late Dr. Benson, in a preface to the first volume of his Paraphrase and Notes on the Epistles, and Dr. Kennicott, in a Sermon published in 1765, have said all that can well be said, in support of the last of these opinions.

The learned writer who favoured us with an account of that discourse has admitted, that the doctor's explication is satisfactory. This, perhaps, was saying too much. It is indeed ingenious, but the most obvious and natural explication is this which Dr. W——ms * has adopted, viz. That the prophecy relates to

* The author of a Concordance to the Greek Testament, lately published.

one person only, and that was the son of a young woman who was present when Isaiah delivered the prediction, which son was afterwards to be born.

In order to establish this sense of the passage, he considers the circumstances of Ahaz, and the state of his kingdom, and then enters into a critical examination of the words.

Ahaz and his people were in distress; Isaiah is sent to inform them, that the designs of their enemies should not succeed. In confirmation of this assurance Ahaz is required to ask a sign; he refused; and, upon that refusal, is thus addressed by the prophet, *Therefore the Lord himself shall give you a sign, &c.*

‘In these circumstances we should naturally, says the author, look for an immediate sign or token of divine protection; and the words, as they appear to me, are of that nature, that is, they contain a promise of safety and a sign to confirm it.

‘After all that hath been said of Mr. Collins’ observation, though in many respects, he is a very unfair writer; yet I think it very just and pertinent. “God,” says he, “gave Gideon and Hezekiah immediate signs to prove that he spoke to them, and that the things promised to them should come to pass. Had he given them remote signs, how could they have known, that the signs themselves would ever come to pass? and how could these signs evidence any thing? Those signs would have stood in need of other signs, to manifest that God would perform them in time.”

‘In my opinion, this is very justly observed, only it may be necessary to add, that there is a wide difference between a sign which is shortly to take place, as in this case, in a year or two, or perhaps less; and one to take place six or seven hundred years afterwards, when none of the persons to whom it was given would be alive to see it performed.

‘Dr. Kennicott’s Reply, That the house of David, to whom, he says, the promise was given, did exist, and saw it fulfilled in Jesus Christ, is, by no means, a satisfactory answer, for reasons too obvious to be mentioned.

‘The distress was present, they wanted immediate relief: a deliverance, or a token of it to be shortly fulfilled, would have been suitable to their case; what reason therefore can be assigned, that this was not such a token? If it should be replied, that we must not pretend to account for the divine proceedings, upon all occasions: that God acted, in this case, according to his sovereign will and pleasure: I reply again, all this is granted; we must not presume to arraign the divine wisdom; nor find fault with the divine appointments: but still, when we find that in *most*, I think, in *all* other instances, recorded in the Old Testament,

Testament, the sign or token of divine protection was immediate, or very shortly to take place; should we not expect the same in this instance? Certainly, this would have afforded much greater consolation, than any that could be derived from the promise of a Messiah so many years afterwards to be born.

The advocates for the opinion, that this passage contains two distinct prophecies, are forced to it by the 16th verse, which cannot, in any sense, be applied to the Messiah. Verses 14th and 15th, they say, relate to Christ, but the 16th to Isaiah's son.

Is it not very unnatural, and, if I am not greatly mistaken, very unusual?

We have several instances of signs, which were immediately, or very shortly, to happen, to prove the accomplishment of some future event, but none, that I can remember, of remote signs, to prove the accomplishment of an event near at hand. Had the former of these prophecies related to Isaiah's son, and the latter to Christ; it would *not* have been so unnatural, and forced, to have understood them as distinct: for then the prophet, with some propriety and elegance, might be thought to raise the attention of his hearers, from the temporal deliverance, which they now much wanted, to that future, and more important salvation to be accomplished by the Messiah; whereas the present order, and abrupt transition, make that sentiment highly incredible.

That immediate signs to prove future events were usual, appears from numerous places in the Old Testament. Moses and Aaron gave many signs to Pharaoh and the Egyptians. A sign was given to Eli by the death of his two sons, Hophni and Phineas. Jeroboam had several signs given him, when the man of God prophesied against the altar in Bethel; and many signs were given to the houses of Israel and Judah.

Pere Houbigant and Dr. Kennicott produce Exodus iii. 12. as an instance of a remote sign to prove an event near at hand. There God says to Moses, "Certainly I will be with thee, and *this*." (*shall he say* our translators, but rather) "is a token unto thee, that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." That is, says Houbigant, "God gave to Moses this sign of a deliverance from Egyptian slavery, that they should worship God afterwards on Mount Horeb."

But this is a mistake, for the sign here referred to was not this future event, but the bush burning with fire and yet not consumed. This was a proper token, and a sufficient proof, that God would be with him, when he appeared before Pharaoh; this was an assurance to him, that his brethren, under
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his direction, should be delivered from their bondage. The burning bush, was the sign or token, in the opinion of the Chaldee paraphrast; his bringing the Israelites out of Egypt, and worshipping God on Mount Horeb, were the events confirmed by this sign.

‘As for 2 Kings xix. 29. and the parallel place, Isaiah xxxvii. 30. they prove nothing against what is here advanced, for the sign was to take place in one or two years at the farthest, that is, *before* the events confirmed by them, which is the point I contend for: but indeed, it seems rather to be an assurance of divine protection, than properly a sign or token of future good. See Pool’s Synopsis.

‘But it is said, that if the family of David was removed from the throne, the promise of the Messiah made to Abraham, David, &c. might be set aside; and, therefore, that the assurance here given of the accomplishment of that promise, afforded Ahaz and his people sufficient comfort in their distress. But, surely, this is a very fallacious and inconclusive way of reasoning: for, supposing that Rezin and Pekah had at this time succeeded in their attempt, and had actually made the son of Tabeal king; was it impossible for the royal line ever to be restored? or, might not the Messiah, as, indeed, he actually was, be born of the house of David when dispossessed of the throne?

‘If this argument has any weight, and the promise thus understood was really suited to the condition of Ahaz and his kingdom at this time; it must also have been suitable to the condition of Zedekiah, in whose reign Jerusalem was taken, and Judah became tributary to Babylon. The family of David was then set aside, and was never afterwards properly restored; but the Messiah, nevertheless, was born of that family. How ill-grounded, then, must the confidence of Zedekiah have been, had he depended upon all the promises before given of the Messiah, this promise included, for safety, and looked upon them as assurances that the city should not be taken by the king of Babylon!

‘But it is replied, that the intention of these confederate princes, was to extirpate the house of David, which would have effectually prevented the fulfilment of the prophecies relating to the Messiah.

‘I answer, this confederacy was entered into about 270 years after the death of David; in which space of time the family must have become very numerous.

‘David had at least fifteen sons, besides his daughter Tamar, and many other children by concubines. Now, supposing these fifteen sons had, one with another, two children each, and allowing thirty years for every generation from David to Ahaz, which

which is as much, if not more, than the history requires; David's legitimate descendants would, in that time, amount to about 7680; for there were nine generations. But, in truth, they multiplied much faster, (for Rehoboam, the grandson of David, had twenty-eight sons and sixty daughters, and Abijah, his great grandson, had twenty-two sons and sixteen daughters) so that they may well be supposed to be more than double the above number in the days of Ahaz.

‘ May we not here ask, whether these two kings could ever think of extirpating so numerous a family? if they did, they must have been very weak men.

‘ This notion of a general massacre, is founded on 2 Chron. xxviii. 7. where it is said, that Maaseiah the king's son was slain; whence it is inferred, “ That, *probably*, the design of the confederate princes, was, like eastern conquerors, to destroy the house of David.”

‘ But this foundation is too weak to bear such a supposition, for the age of Maaseiah is uncertain: he might, perhaps, be old enough to bear arms.

‘ The history is very much confused, both in Kings and in Chronicles, for it makes Ahaz only eleven years old when his son Hezekiah was born. The Vatican Septuagint in Chronicles makes Ahaz twenty-five years old when he began to reign; and consequently, when he was born, Jotham his father was sixteen years old, which must also have been the age of Ahaz when Hezekiah was born: but in Kings the Vatican Septuagint reads twenty; as it is in the Hebrew text, in the Alexandrian, Aldus, and Complute edition of the Septuagint, of both places. In short, many instances might be produced, if they were necessary, to prove that the chronology of the kings of Israel and Judah, is too confused to be depended upon.

‘ But granting that Maaseiah was an infant when he was slain, it will by no means follow, from that concession, that the design of Rezin and Pekah was to destroy the whole house of David. It is much more natural to suppose, that it was done by accident. In the confusion of war, many things happen without design. Women and children have been slain, when there has been no reason to suspect that a general extirpation was intended. It is true, we have not many instances of this kind in modern times, but we must not forget, that the age when this happened, was uncivilized and barbarous. There are several things recorded in the Old Testament history, and said to be done by good men, for instance, by David; which nothing can vindicate from great inhumanity and cruelty, but the usual practice of the age. And in the present day we sometimes hear of similar instances, among the Indians and Africans.

‘ But it is further said, that there is a remarkable change of persons in the words ; the first prophecy is addressed to the whole house of David, “ *Hear ye now, O house of David* ; ” but the latter is addressed to Ahaz, “ for the land that *thou* abhorrest,” &c.

‘ Is this unusual in the Hebrew language ? I appeal to those who are acquainted with it. I think it is very common.

‘ Other instances might be produced, but I shall only mention the second verse of this chapter, “ And it was told the *house of David*, saying, Syria is confederate with Ephraim ; ” and *his* heart (וְיָנֵעַ לִבּוֹ) was moved, and the heart of *his* people.” (וְלִבּ עַמּוֹ) Whose heart was moved ? not the heart of Ahaz, but the heart of the house of David. It seems very clear, that the prophet, in both the 2d and 13th verses, by the house of David, means the king ; and addressed him, in both the singular and plural numbers, as the chief or head of the family, and the representative of the royal line.

‘ Another objection to my sense of the passage is, that it makes the presence of Shear-jashub entirely useless, though his father was particularly commanded to take him with him.

‘ I answer, No ; far from it : for his presence, at this time, was of great importance.

‘ Dr. Kennicott hath well observed from the name שְׁאָר־יָשׁוּב, that it is very probable this child was born the year before, when so great a number of the people were either destroyed or carried into captivity. He seems, by his name, to have *then* been a sign or token for good to the people of the land : a kind of pledge that the captives should be restored to their country ; for this name signifies, “ the remnant or remainder shall return.”

‘ If this observation of Dr. Kennicott’s be just, and, to me, it appears perfectly so ; then his presence at this time, must have been of very great importance. It reminded the king and people of a promise of safety given them the year before. They knew the reason for which he was called Shear-jashub ; his presence, therefore, on so critical an occasion, with his father, must have confirmed their trust and confidence in the divine protection.

‘ Or, according to some writers, Isaiah might offer his son as an earnest or pledge of the confidence, which he had in the divine promise of safety. It must be acknowledged, that no one’s presence could be so encouraging as Shear-jashub’s, because his name was given him in token of divine favour.’

It is said by Dr. Kennicott and others, that the prophecy contained in the 14th and 15th verses, can refer only to the Messiah, because he alone was born of a virgin.

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This objection leads the author to consider the real meaning of **עלמה**, which, it is asserted, strictly signifies a virgin.

This word occurs seven times in the Old Testament, namely, besides the place in dispute, Gen. xxiv. 43. Exod. ii. 8. Psal. lxxviii. 25. Prov. xxx. 19. Cant. i. 3. vi. 8. The last passage seems mostly to favour this opinion; for there, virgins are distinguished from queens and concubines. But, he thinks, this distinction is no proof at all, because the same, or rather a stronger distinction is made, Ezek. xliv. 22. in favour of **בתולה**, which, as he endeavours to shew, is the word that answers to the idea of a virgin; see also Judges xix. 24. The six other places where **עלמה** occurs are by no means certain; but **בתולה** occurs fifty-nine times: in several of them it signifies a virgin, in the strictest sense of the word. See Deut. xxii. In short, he takes the true meaning of **עלמה** to be a young woman, married or unmarried, a virgin or not a virgin.

As to the argument founded upon the derivation of this word, it is, he thinks, of very little weight; because, after all that has been said by lexicographers and others, it is by no means certain; and supposing it was, is it not true, that derivatives in all languages, often differ in sense from their primitives or roots? *

Mr. Mann, in his first dissertation, *De vero anno natali Christi*, and Dr. Kennicott lay great stress upon the word **הנה**, *behold*. They say, “The prophet here, in the most solemn manner, raises the attention of king and people, and promises, in the name of the Lord, a sign or miracle; when (according to the sense proposed by Dr. W——) no more is meant, than that a son should be born of a young married woman, which is evidently no wonder; no miracle at all.”

Our author answers, ‘That it should be foretold, that this young woman should bear a son, and that before that son should be capable of distinguishing between good and evil, such and such events should come to pass, is certainly a wonder, and a real miracle; for it could not be known without inspiration. The word *behold* naturally refers to this circumstance, and not to a young woman’s being with child.’

The prophet says, **העלמה** shall conceive; that is, says Dr. W——, *this* young woman shall conceive; probably Isaiah pointed with his hand to a young woman then present. The **ה** emphatic is thus rendered by Dr. Kennicott, ver. 16. and by our translators Deut. iv. 40. and in several other places.

* **בחל** in Arabic signifies *to separate*, which etymology of **בתולה** agrees as well with the idea of *virgo intacta*, as **עלם** *to conceal*, the supposed root of **עלמה**, does.

‘ Immanuel, he says, might very properly be the name of a child, who was to be a sign or earnest of divine favour and protection. For much the same reason, Isaiah’s child was called Shear-jashub ; and it was usual among the Hebrews to call their children by names expressive of some circumstances relative to the hopes or fears, the prosperity or adversity of parents. ’

‘ The 15th verse is expressive of the plenty with which the land should abound during this child’s infancy, “ Butter or milk and honey shall he eat.” As the land was ravaged, and the capital besieged, this circumstance is mentioned with great propriety.

‘ This child was to be nourished with the usual food of infants, “ *till* (not *that*) he knew how to refuse the evil and chuse the good.”

‘ But still, as a farther comfort to them in their distress ; the prophet says, that even before the child, of whom he was speaking, was of age to discern good from evil, “ the land which thou abhorrest shall be forsaken of (or lose) both her kings.” Rezin and Pekah should both be destroyed, which shortly after came to pass.’

Mr. Mann understands the latter clause of ver. 16. thus : The land which thou, Ahaz, *wexest* with thy idolatry, that is, the land of Judah, shall be forsaken of both these kings. The same word is so translated in the sixth verse of this chapter, and this sense seems to be most agreeable to the scope of the passage.

‘ Thus, says Dr. W——, it appears, that the whole prophecy is, in every part, justly applicable to this child, who was soon afterwards to be born ; and he was to be considered as a pledge or token of divine favour, by his being called Immanuel, God with, or in the midst of us.’

Accordingly he thus translates the passage. “ Then he said, Hear ye now, O House of David, is it a small thing with you to weary men, but will you weary my God also ? Nevertheless the Lord himself will give you a sign, (that is a mark or token of his favour) behold this young woman shall conceive, and bear a

* ‘ In chap. viii. 8. Isaiah calls the land of Judah the land of Immanuel ; that is, the land whose safety was promised and signified by the birth of the child called Immanuel. This child could not be Christ, because he is never called the king of Judah. He is the king of the whole earth. Nathaniel, indeed, John, i. 49. called him the king of Israel ; but he laboured under the same mistake with all his countrymen, who expected a temporal Messiah ; but this could not be the case with the prophet, Isaiah does not seem to speak of the Messiah till the 9th chapter. See Dr. Gregory Sharpe’s 2d Argument, page 90.’

son,

son, (is) conceiving and bearing a son) and call his name Immanuel. Milk and honey shall he eat, till he shall know to refuse the evil and chuse the good. But before this child shall know to refuse the evil and chuse the good, the land (of Judah) which thou (Ahaz) vexest (or troublest with thy idolatries) shall be forsaken of both her kings."

The principal objection against this interpretation arises from St. Matthew's applying the prophecy to our Saviour.

Our author answers ; ' It is not possible, indeed, to reconcile Matthew ii. 15—23. and, perhaps, some other passages in his gospel, with any particular prophecy, now extant in the Old Testament. Chap. ii. 23. seems attended with the least difficulties, for there it is said, *δια των προφητων*, " by the prophets ;" that is, though no particular prophet made use of these words, yet they all represent Messiah as a sufferer. The word is not Ναζαραι^{ος}, a Nazarene, but Ναζωραι^{ος}, a Nazorite.

' But chap. ii. 15. cannot be vindicated in the same manner, for the passage in Hosea, where these words are found, is not a prophecy of a future event, but a declaration of an event long past ; and therefore could not be fulfilled when the child Jesus came out of Egypt.

' If these, and the like passages, cannot be the accomplishment of prophecies ; what must be done with them ? must the Evangelist be given up ? I don't think that at all necessary. Can we suppose, then, that these passages in the Old Testament are lost ; perhaps erased by the Jews, as Mr. Whiston suspects of some others, out of enmity to Jesus ; but this could not be, for we have not the least footsteps of such a charge against them, in the passages referred to by St. Matthew, among all the writers of antiquity. Indeed, they could have no motive to it, till our Saviour was born ; and, had they attempted it afterwards, they could not have avoided immediate detection.

' In Matthew i. 22, and ii. 15, the words are, *ινα πληρωθη το ρηθην*, " that it might be fulfilled which was spoken." But how can it be said, that any thing is fulfilled which was not spoken to be fulfilled ? as in chap. ii. 15. or not spoken by a prophet, in the sense which it is cited by an evangelist ?

' Must we not, therefore, in such places, soften the meaning of the verb *πληρωω*, and understand it to signify an allusion to, or an accommodation (by way of illustration, not proof) of a passage to a particular sense, to which it originally had no reference ?

' The learned Dr. Gregory Sharpe, in his Second Argument in defence of Christianity taken from the ancient prophecies, page 348, &c. hath the following judicious observations. " If it be objected, that such expressions as these, *of fulfilling a prophecy*, and *that it might be true which was said by the prophet*, seem

to imply something more than a mere accommodation of phrases; the answer is, that the same use of the same words, may be found in other authors, against which the charge of impropriety would never have been brought, and that therefore the objection is to be treated as no other than a cavil or calumny.

“ In Ælian, Diogenes Sinopenfis is reported to have said, *that he fulfilled in himself all the curses of tragedy*; and Olympiodorus, in his Life of Plato, has this expression, *that it might be true concerning him*, and then cites a line from Homer, which, however applicable to that great philosopher, is not to be considered as an oracle delivered by the poet with a view to the particular use or accommodation of it by this biographer.

“ It is certain, that several passages in the Grecian poets are cited, or alluded to, in the writings of the New Testament, and many more from the Old, which are not to be considered as prophecies.”

• These are very judicious observations of this learned writer, See also Hammond on Matth. i. 22. note (k), and on iv. 15. note (d), where the reader will meet with some things deserving his attention.

• I beg leave to add here, the words of the late Dr. Wall in the preface to his Critical Notes on the Old Testament, page 32, &c.

“ When St. Matthew, or the rest, do give the history of such and such a thing done by our Saviour in their time, or something done to him, they do frequently accommodate some saying, or some passage of the Old Testament to such an action or such a behaviour of his: this, not always as a prophecy, or a proof of the thing then done, (for to what purpose should one prove by prophecy, a thing that he sees now done?) but very often as a similitude or illustration; and in no other way than as a preacher now may compare or apply some passage of Scripture which bears a resemblance to the thing he is speaking of. Suppose some atheistical man do now write a book, and a Christian in answer to it, or in abhorrence of the things said in it, do cite that saying of David, *The fool hath said in his heart; there is no God*; this may be done, and the citation may be apt and useful, without supposing that David had in his prospect this particular one: Some citations, I say, are such; used by an apostle, only for illustration.” These observations, in my opinion, are perfectly right.

• It is generally believed, that St. Matthew wrote his gospel for the use of Jewish converts to Christianity; and by some it is also believed, that it was published originally in Hebrew. It is certain, however, that he refers very often to Jewish customs, and

and makes use of the terms and phrases of the Jewish theology. This method was peculiarly suited to the genius and dispositions of the Jewish people. St. Paul did the same; particularly, in his Epistle to the Hebrews.

• These considerations will greatly help us to account for St. Matthew's frequent allusions to ancient prophecies: he was writing to persons who were accustomed to that manner of illustrating subjects.

• It is certain that there are citations from the Old Testament, in this Evangelist, which must be understood as accommodations or illustrations; may not chap. i. 22, 23. be of the same kind? The same reasons, I presume, that will justify an accommodation in one passage, will justify it in another. But it may perhaps be said, that this must not be done but upon the utmost necessity. I answer, this seems to be the case here; for I think that the prophet had no reference to the Messiah; and that the Evangelist only alludes to this passage in Isaiah, because it was remarkably suitable to the matter which he was relating.

• Accommodated senses we may expect to meet with, especially, in those parts of the New Testament which were written for the use of Jewish believers; but even there they are to be considered as mere argumenta ad hominem; as a kind of illustration and embellishment; and not as proofs of any thing.

• These are my present sentiments of this difficult passage. My design is not to weaken, but to strengthen the evidences of Christianity, by giving up what appears to me indefensible. The Gospel of Jesus, I apprehend, is too firmly established to be shaken by the greatest efforts of its enemies.

• There are many prophecies recorded in the Old Testament, which were fulfilled in Jesus of Nazareth, and in him alone: but it would be highly injurious to the religion of Christ, to attempt a defence of it, by an application of passages to him, which do not appear to be intended for him.

Though this writer contends for an interpretation which perhaps may not be agreeable to the notions of some theologists, yet he proposes his sentiments with so much modesty, candor, and good-sense, that his dissertation cannot fail of meeting with a favourable reception from those who are friends to rational criticism and free enquiry. We are entirely of his opinion with regard to the usual method of collecting suspicious evidences in defence of Christianity: they invalidate the cause they are brought to defend; or, as we said on a former occasion, they are like heaps of rubbish thrown up against a citadel, by way of security, which only serve to harbour the enemy, and injure the beauty and grandeur of a building which without them is impregnable.

VI. *The Thebaid of Statius, translated into English Verse, with Notes and Observations, and a Dissertation upon the Whole by way of Preface.* 2 vols. 8vo. Pr. 10s. Fletcher.

Whatever pretensions our neighbours may have to contest the superiority of this nation in the other provinces of literature, yet in the particular department of poetical translation the pre-eminence is indisputably ours. Whilst our most formidable rivals, the French, are tamely contented with prose versions of the most famous poets of antiquity, our language can boast translations of Homer, Virgil, Horace, and Pindar, executed with a degree of elegance and spirit to which the Italians but approach, and to which all other nations of Europe are strangers.

But in this progress towards excellence, frequent impediments have occurred. It was a long time before our writers could perceive, that with the words of the original author his phraseology was to be altered; and that an elegance of one language can only be represented by a corresponding elegance of another. Of all our numerous translators who flourished before the reign of Charles the second, Fairfax and Fanshaw * are the only two who seem to have formed a right idea of translation, and endeavoured with the sense of their author to transfuse his spirit. Perhaps the other numerous writers in this most useful branch of literature imagined, that what pleased in the language of the original would please in any representation; not considering, that the most pleasing and natural images, when divested of harmony of numbers and elegance of expression, have seldom any thing else in them to attract our admiration. Of this, however, they did not think, or if they did, they might have found themselves unable to act up to their own knowledge; and therefore they attempted by fidelity and precision to atone for the want of the necessary requisites of poetical embellishment. When much is done, much still remains to be done; and these verbal translators are rather to be praised for persisting in the path pointed out to them by their predecessors, than censured for leaving it to be cleared from obstruction by the industry of future essayists.†

* The reader who is versed in these matters may be surprised that Harrington is not mentioned; but the truth is, that his merit chiefly lies in his versification, and even in that he did not always apply the same care.

† This is not to be admitted as a general excuse for the particular improprieties of all our more early translators, and especially of those who wrote when our language had received no small

But at the Restoration the system hitherto adopted underwent a total alteration. The wits of that period, among other restraints, broke through those of literal translation; but as improvement is frequently attended with some peculiar inconveniences, it is not to be wondered if licentiousness was looked upon as freedom. Hence arose paraphrastic version; a manner of rendering the meaning of an author more tolerable than verbal translation, because more pleasing, but perhaps not less hurtful to his genuine sense. Though men of little learning, they had enough to comprehend the general meaning of the author upon which they were employed, and enabled, by a gay imagination, and the improving state of our language, to atone for their many and great deficiencies: they were read with pleasure; and literal translation, in a short time, disappeared. We must not, however, think that all were equally addicted to the licentiousness of paraphrase; there were not wanting some, who were empowered by genius and learning to deal more faithfully with their author; who, acquainted with the force and elegance of both languages, were not driven to the mean subterfuge of rendering his *general meaning*, without exhibiting his *particular excellencies*. Dryden's version of the *Æneid*, with all its faults, is still a *noble work*. We may venture to pronounce, that it is more like an original than Pope's translation of the *Iliad*.

But translation had not, as yet, reached perfection; for our language was capable of higher graces, and a more polished expression than even Dryden had bestowed upon it; nor did long time elapse before it received these improvements. He who is little attentive to the novelty of his sentiments, has the greater opportunity to consult the graces of his diction. The Poet who comes after many of his successful predecessors, will find the stores of composition in a manner occupied, and himself precluded from all hopes of appearing as an original, by

small improvements. If they could not attain elegance, they might have avoided barbarity; and though incapable of communicating pleasure, they were not obliged to excite disgust. Considering Hobbes as a good writer in prose, his translations of the *Iliad* and *Odyssey* are wholly inexcusable. Every school-boy is acquainted with Homer's description of Jupiter's nod, in the first book of the *Iliad*. Will the reader believe us when we assure him, that the following lines were seriously intended by Hobbes as a version of that description?

“ This said, with his black brows he to her nodded,

Wherewith displayed were his locks divine;

Olympus shook at stirring of the Godhead,

And Thetis from it jump't into the brine.”

numbers who were themselves obliged to support the character in every method by which novelty may be attained, and by exhibitions of nature in her most unusual appearances. From things, therefore, he goes to sounds, and from conceiving strongly, he turns his thoughts to expressing elegantly; till, at length, the whole solicitude is not so much to say things that have never been said before, as to express those best that have been said the ofteneſt.* This poet was Pope; for, as we are informed, he earnestly ſet himſelf, while young, to comply with that advice by which he was told, that of all the requiſites of a good poet, correctneſs alone was left him unoccupied; and that by cultivating it he might hope to attain eminence. Thus formed, by nature and inclination, to give our expreſſion all the elegance, and our verſe all the harmony they were capable of receiving, tranſlation attained in him to a degree of perfection which his ſucceſſors have only endeavoured to approach. But as we ſhall have occaſion to ſpeak of his particular excellencies hereafter, we ſhall ſay no more of him at preſent, but proceed to ſome conſideration of Mr. Lewis and his author, after apologizing to the reader for detaining him ſo long in theſe remarks upon our Engliſh tranſlator's in general.

To obviate any imputation upon Mr. Lewis's judgment for "choſing Statius," which may ariſe from Pope's apology for the ſame choice, we muſt obſerve, that in doing this Pope merely added one voice to the general clamour. It is not known who firſt propagated the notion of Statius's extravagance and falſe ſublime; but this we know, there are always plenty of humble admirers who hang upon the lips of ſome literary dictator, ever ready to adopt his notions and publiſh his deciſions. His obſervations are ſtruck upon, and rebound from one coxcomb to another, till what was the opinion of one becomes the firm creed of the many; and the oppoſing voice of the learned and ingenious is either loſt in the popular clamour, or, to avoid an imputation upon their taſte, they themſelves are glad to join the cry. This probably was the caſe of Statius. Some author of eminence took it into his head to ſay he was a turbulent and a noiſy writer; and this either in affectation of ſingularity, or in corroboration of an argument. The opinion of one or two or more great men ſhould never be ſuffered to anticipate our judgment of any writer, and Mr. Lewis did right in ſaying, Statius is a much better poet than he is generally imagined to be.

* Pope's words in a letter to Waiſh.

The reader, however, must not think that we are blind to the defects of this author. Compare Virgil to Statius; that is, compare general ease and perspicuity to frequent involution and obscurity, and you will often be disgusted with him. You will be displeased to find him no where relaxed, but always keeping up to the same high-wrought and figurative expression. He has few of those 'warning pieces' which lord Rostcommon praises in Virgil. When his subject requires his style should be elevated, and his expression raised, an extravagant swelling is the consequence of the attempt. Every thing should have its lights and shades; the eye is dazzled with one constant glare of light, and shade is absolutely necessary to project the parts which should be prominent. In a word, Statius was ruined by a vicious affectation of the style of Lucan, added to the depraved expression of his own times. It would be needless to insist upon the savage manners of his favourite heroes: they are represented more like cannibals than men. To as little use would it be to take notice of his breach of unities in the sixth book. These are faults so frequently repeated, that we would willingly spare our readers the disgust of another repetition. If he would see some endeavours to defend Statius from these and other objections, we refer him to the dissertation prefixed to the present translation, which, however, we cannot commend as displaying a regular chain of argument, or as doing great honour to Mr. Lewis's critical abilities.

The first circumstance which we observe, in a poetical translation, is the measure: and here, amidst the present general and clamorous demand for blank verse, amidst the many objections alledged against rhyme, on account of its impediments and its jingle, we cannot but commend the translator's choice of rhyme. The poet who translates into blank verse, considering the avowed facility of the execution, lies under the strongest temptations of excursion from his author's meaning, and dilatation of his sense. Finding himself under little restraint, he thinks himself at full liberty to ramble in digression, and to sport in paraphrase; hence his original is at once misrepresented and enervated. In rhyme these inconveniences are effectually avoided; for upon the concession it is a bondage, the poet is seldom desirous of multiplying his trammels; his interest is not to diffuse but to compress; to retrench rather than to add.

To compare the version of Mr. Lewis with that of Mr. Pope, as far as it goes, would not be the part of a candid critic. No man seems to have been more adapted to elegant translation than Pope, for no man was more acquainted with the graces of his own language; every possible mode of expression seems to have been present to him, and his great judgment easily directed him

him to the best. Hence it is, that though in his translation he is frequently paraphrastic, yet paraphrase in him is seldom detrimental to his author. He diffuses not because he did in many words what he could not do in few, but because in using many words he could exalt a slight hint into a finished description. Pope well knew, that the number of those who read a translation to be diverted, greatly exceeds those who read to compare it with the original. In a word, he considered himself in the situation of a statuary, who sets himself to finish the performance of another master: to the rude whole he has no claim, but the higher graces, and the more minute elegancies are entirely his own.

We would not, however, be thought to insinuate, that the version of Mr. Lewis is altogether destitute of the excellencies we have pointed out in those of Pope: but as readers of curiosity are generally induced to compare different merits, we thought it necessary to admonish them not to expect that which they ought not to expect; nor to be disgusted if they find Mr. Lewis is not so happy in his power of translation as Mr. Pope. On the other hand, if we consider the general difficulties of rendering any author with tolerable elegance, and the particular obstacles in rendering an author who wrote when perspicuity had given way to involution, and when the general desire seems to have been intent upon saying a common thing in an * uncommon manner, we must be pleased to see a translation of Statius executed with no small share of spirit, and tolerable accuracy. Of this the reader will be enabled to judge by the quotations we shall select, when we have finished our remarks upon the execution of the whole.

The versification is mostly smooth, and frequently harmonious; circumstances from which the translator may justly claim some praise, considering the great inclination the present age discovers towards the uncultivated measure of Donne and Johnson. The expression is generally easy and natural. This we observed with the greater pleasure, as we have lately had occasion to remark some painful endeavours to adopt into our composition a new mode of phraseology, not only departing from the purity of our language in particular, but even from the analogy of language in general. Instances, however, may be produced, in which our translator has trespassed against grammatical con-

* The reader may take the first example which occurs. *Tum dextra virgam inseruit*, says Statius, when speaking of Mercury's 'inserting his rod into his right hand.' Virgil describes the same action by *Virgam capit*, 'He took his rod.'

struction and purity of diction. Of the first * the examples are not many; of the latter † more. Another fault, we observed in this translation, is the frequent introduction of obsolete terms, such as *wern*, *erst*, *'gan*, *whilome*, *astounded*, and many others, which the most careless reader must perceive. Our language has in vain been refined from impurities and enlarged by improvement, if we reject the present mode of expression, and go back for our words to the days of Chaucer and of Gower. Perhaps Mr. Lewis thought, that in using such antiquated terms he consulted elegance and strength; but what strength or elegance can be consulted by the use of terms, to every common reader wholly unintelligible, we are at a loss to conceive? Old words can only please a reader who takes delight in turning over the leaves of a glossary; and, like old coins, may afford entertainment to an antiquarian in his closet; but that money alone is current which carries upon its face the public stamp.

We now proceed to give some specimens; and in selecting them we shall confine ourselves to the first book. The speech of Oedipus, in the original, breathes a spirit of unconquerable hatred and detestation of his sons: let us see how the translator has succeeded in transfusing this spirit.

Ye gods, who sway in Tartarus maintain,
Where guilty spirits howl with endless pain;
Thou Styx, whose gloomy banks, and shady lake
A sad impression on my senses make.
Tisiphone, on whose repeated name
I've dwelt, if Oedipus attention claim,
Oh! lend an ear, and from thy realms below,
Accord my wishes, and assist my vow.

* Thus in ver. 1119. B. VI. we have,

—The Spartan youth *bewares*
A thousand deaths—

† Ver. 1157. B. VI.

—Go to, and give my vengeance way,
Shall I not dig his eyes out?

Ver. 1234. "'Gan to puff and blow."

Ver. 987. B. X. 'Say, *prithce*, what new,' &c.

In justice to ourselves, we must observe, that we were not industrious in searching for these examples. We are sorry to say, they may be found too often.

If

If from my fire mis-deem'd I took my way
 To Cyrrha's fate on that important day,
 When Laius bled beneath these impious hands,
 Where the three paths divide the Phocian lands :
 If seconded by thee, I durst chastise
 Th' insidious Sphinx, and gain'd the glitt'ring prize ;
 Or by thy fav'ring torch conducted strove
 To meet with equal fires Jocasta's love.
 If studious of thy cause I now prepare
 Two sons, whose rising merits claim thy care ;
 And, too impatient of the vital light,
 Forc'd from these streaming orbs the balls of sight :
 Attend, and aid the vengeance I request ;
 If worthy thee, and what thou would'st suggest.
 My sons (if sons they are) their fire disown,
 Spoil'd of his eyes, and driven from his throne ;
 And, while a guideless, helpless wretch I roam,
 Deride my groans in pamp'ring ease at home.
 Such is their pity, such their filial love,
 And yet inactive sleep the bolts of Jove :
 Then be the place of Jove by thee supply'd,
 To check their insults, and reward their pride ;
 Let them some lasting stroke of vengeance mourn,
 Which may extend to ages yet unborn :
 Give them the crown, which steep'd in recent gore,
 From the cleft temples of my fire I tore.
 Go then, dissolve the sacred bonds of peace,
 Bid discord rise, and love fraternal cease :
 Urge them to dare, what may to latest times
 Transmit their guilt, some yet un-acted crimes,
 Soon thoul't experience (do but lead the way)
 Their headstrong wills impatient of delay ;
 And in the out-lines of their tempers find
 The truest portrait of their father's mind.'

These lines, as the reader must perceive, have a great share of strength and bold expression ; but at the same time, we must observe, that Mr. Lewis has, rather in an unfair manner, availed himself of Pope's translation ; for many of the lines, with some small alterations, are the same, as, upon comparison, may be seen.

The person and descent of Mercury is a favourite subject of description with the poets. Statius has tried his skill upon the same theme. He is thus represented by our translator.

' Swift as the word, the sprightly son of May
 Prepares th' Almighty's orders to obey.

The glitt'ring sandals to his feet applies,
 And to his heels the well-trim'd pinion ties.
 His hat's wide-spread circumference confines
 The starry radiance, that around him shines.
 He grasps the wand, which draws from hollow graves,
 Or drives the trembling shades to Stygian waves ;
 With magic power seals the watchful eye
 In slumbers soft, or causes sleep to fly.
 From the vast height with swift descent he springs ;
 (A slender gale supports his steady wings)
 Then through th'etherial void conspicuous flew,
 And a long trail of light behind him drew.'

In the fifth line Mr. Lewis has introduced the word *bat*, which though it in some measure, answers the Latin *galerus*, yet appears here with little dignity ; for, in all probability, Statius used his *galerus* elegantly, as it was one of the peculiar characteristics of the god, and as it was not degraded by common use ; circumstances which can by no means be observed in favour of our *bat*. We are not sure, at the same time, whether the terms *wide-spread circumference*, when joined with the word *bat*, do not form, by an unavoidable association of ideas, rather a burlesque image than an image adapted to the occasion, by calling to mind *the broad-brim'd beavers* of our forefathers.

Few epic poets are to be found without their storms ; with the description of that raised by Statius we shall close our specimens and account.

' The winds arise, and with tumultuous rage
 The gath'ring horrors of the storm presage ;
 And whilst in heav'n superior sway they claim,
 Earth labours, and resounds the starry frame.
 But Auster chiefly checks the breaking light,
 In clouds incircled, and renews the Night ;
 Then opes the sluices of the pregnant sky,
 And bids the tempest from each quarter fly,
 Which the fierce North ere finish'd was its course,
 Congeals to show'rs of hail with wond'rous force.
 The thunder roars, with lightning æther glows,
 And bursting clouds unwear'd fires disclose.
 Now Nemea, now Arcadia's cloud-capt hills
 Pour on the subject vales their murmur'ring rills,
 His waves in troops old Inachus sends forth,
 And Erasinus, rising to the North.
 Where late was dust, unnumber'd billows rear,
 And Lerna spews around its liquid store :
 Nor art nor nature can the war sustain ;
 Mounds fail, and dams are interpos'd in vain.

Beneath its force the tallest oaks give way,
 And gaping groves admit a sudden day ;
 Roots, leaves, and boughs are hurry'd o'er the wood,
 Float on the waves, and swell the loaded flood.'

These lines are, on the whole, good ; yet every reader of taste and learning must observe in them an unnatural mixture of little and great circumstances, which is not to be imputed to Statius.

' Nor art nor nature can the war sustain,
 Mounds fail, and damms are interpos'd in vain.'

' Nor art nor nature has the force
 To stop its steady course ;
 Nor Alps nor Pyrenæans keep it out,
 Nor fortify'd redoubt.' DENNIS.

Nothing more remains to be said, except that Mr. Lewis has accompanied his translation with notes explanatory and critical, in which that little particle *I* occurs too often, and in which he has been too curious in explaining the fabulous histories, of the ancients. On the whole, however, the work deserves approbation ; and we can by no means subscribe to the author's modest declaration in his preface, that ' his chief merit consists in having had the patience to go through with it, at a time of life which is too often squandered away in a circle of follies and amusements.'

VII. *An Essay on Original Genius ; and its various Modes of Erection in Philosophy and the Fine Arts, particularly in Poetry.*
 8vo. Pr. 6s. Dilly.

THOUGH this writer treats of all the different provinces in which genius exerts itself, yet he confines himself chiefly to poetry. In his first section he considers the objects and ingredients of genius, and the efficacy of those ingredients united in composition. We heartily wish the author had changed the title of this section, which gives us an idea of an apothecary's prescription. We all know that genius contains certain characters, but we entertain some doubts, whether the *ingredients of genius* is a term critically admissible in writing. Passing over these little inaccuracies, however, if they are such, we shall attend our author in his descriptions of imagination, judgment, and taste, which he very properly terms the distinguishing faculties of the human mind, and thinks principally constitute genius. Of these he gives the preference to imagination. ' Imagination (says he) is that faculty whereby the mind not only reflects on its own operations, but which assembles the various

various Ideas conveyed to the understanding by the canal of sensation, and treasured up in the repository of the memory, compounding or disjoining them at pleasure; and which, by its plastic power of inventing new associations of ideas, and of combining them with infinite variety, is enabled to present a creation of its own, and to exhibit scenes and objects which never existed in nature. So indispensably necessary is this faculty in the composition of Genius, that all the discoveries in science, and all the inventions and improvements in art, if we except such as have arisen from mere accident, derive their origin from its vigorous exertion. At the same time it must be confessed, that all the false and fallacious systems of the former, and all the irregular and illegitimate performances in the latter, which have ever been obtruded upon mankind, may be justly imputed to the unbounded extravagance of the same faculty: such effects are the natural consequences of an exuberant imagination, without any proportionable share of the reasoning talent. It is evidently necessary therefore, in order to render the productions of Genius regular and just, as well as elegant and ingenious, that the discerning and coercive power of judgment should mark and restrain the excursions of a wanton imagination; in other words, that the austerity of reason should blend itself with the gaiety of the graces. Here then we have another ingredient of Genius; an ingredient essential to its constitution, and without which it cannot possibly be exhibited to full advantage, even an accurate and penetrating judgment.

Our author next presents us with definitions of judgment and taste. He supposes two persons, the one a man of judgment, the other of taste, to examine the merit of some masterly production of art; that admired piece of history-painting, for instance, of the Crucifixion, by Michael Angelo; and he observes their different procedure, and the very different remarks they will make. The former (continues he) measures with his eye the exact proportion of every figure in the piece; he considers how far the rules of art are observed in the design and ordonnance; whether the group of subordinate figures naturally lead the eye to the capital one, and fix the attention principally upon it; and whether the artist has given a proper variety of expression to the countenances of the several spectators. Upon discovering that the painter had exactly conformed to the rules of his art in all these particulars, he would not only applaud his judgment, but would also give testimony to his mastery and skill; without, however, having any true feeling of those uncommon beauties which constitute real merit in the art of painting. Such would be the procedure and remarks of the man of mere judgment. Consider now, on the other hand, in

what a different manner the man of taste will proceed; and in what manner he will be affected. Instead of attending, in the first place, to the just proportions of the various figures exhibited in the draught, however necessary to be observed; instead of remarking, with approbation, the judgment and ingenuity displayed by the artist in the uniformity of design, and in the regularity and justness that appear in the disposition of the several figures of the piece; he fixes his eye upon the principal one, in which he observes the various contortions of the countenance, the natural expressions of agonising pain, mixed however with an air of divine benignity and compassion. Then he passes on to the contemplation of the inferior and subordinate figures, in which he perceives a variety of opposite passions, of rage and terror, of admiration and pity, strongly marked in their different countenances; and feels the corresponding emotions in their utmost strength which those several passions are calculated to inspire. In a word, the man of judgment approves of and admires what is merely mechanical in the piece; the man of taste is struck with what could only be effected by the power of Genius. Wherever nature is justly represented, wherever the features of any one passion are forcibly expressed, to those features his attention is attracted, and he dwells on the contemplation of them with intense and exquisite pleasure. The sensations of the former are cool, weak, and unaffecting throughout; those of the latter are warm, vivid, and deeply interesting; or, to speak more properly, the one reasons, the other feels. But as no reasoning can enable a man to form an idea of what is really an object of sensation, the most penetrating judgment can never supply the want of an exquisite sensibility of taste. In order therefore to relish and to judge of the productions of Genius and of Art, there must be an internal perceptive power, exquisitely sensible to all the impressions which such productions are capable of making on a susceptible mind.

Without intending to discourage this author, who we are inclined to suspect is a young one, we must be of opinion, that the operations he describes in the man of judgment are precisely those which contribute to form the character of a man of taste; while the properties he allows to the latter, without having the least connection with taste, only regard feelings. We are surprized that this writer should admit the word *judgment* in this passage. If he had been acquainted with painting, he must have known that all taste is comprehended in judgment, and that the man of taste is an inferior connoisseur compared to the man of judgment. We wish likewise he had not been so unlucky as to have singled out the Crucifixion of Mi-

shael

Michael Angelo, as an admired piece of history-painting. Connoisseurs of all kinds agree, that it is a very sorry performance, and so unworthy Angelo's pencil, that some of the best judges have doubted whether he was the painter.

Our author next proceeds to the usual indications of genius, as exemplified in Tasso, Pope, Milton, in poetry; and Quintilian in eloquence. On this subject, however, he gives us nothing new; for he only observes, that the three poets we have mentioned wrote poetry when they were very young. We know no reason why he fixes upon Quintilian as an example of genius in eloquence, and omits Cicero, who undoubtedly had a better right to that character, and to whom Quintilian was chiefly indebted for his most valuable composition; we mean his *Institutes*. If he was the author, as is generally thought, of the *Declamations* which go under his name, he was far from being so good an orator as a critic. This writer afterwards considers the indications of genius in a musician and an architect; and his observations on both merit the reader's attention. In his third section he treats of the connection between genius, wit, and humour, which he distinguishes with accuracy and precision. He excludes Swift from being a genius, in the same sense as Ossian was not a wit. He thinks that Shakespeare was both, and that Dr. Young united them together in a degree of perfection that has not been equalled since Shakespeare's time. If we may credit him, Mr. Pope established his character both as a man of genius and wit by his *Rape of the Lock*; not on account of the vein of wit which runs through that poem, but for his inventing the employment and nature of the Sylphs.

The author's fourth section treats of the mutual influence of imagination on taste, and of taste on imagination, considered as ingredients in the composition of genius. The fifth section considers the different degrees of genius, and its various modes of exertion. 'Some persons (says he) possess such force and compass of imagination, as to be able by the power of this faculty to conceive and present to their own minds, in one distinct view, all the numerous and most distant relations of the objects on which they employ it; by which means they are qualified to make great improvements and discoveries in the arts and sciences. The mind in this case has recourse to and relies on its own fund. Conscious of its native energy, it delights to expand its faculties by the most vigorous exertion. Ranging through the unbounded regions of nature and of art, it explores unbeaten tracks of thought, catches a glimpse of some objects which lie far beyond the sphere of ordinary observation, and obtains a full and distinct view of others.'

‘ We may farther observe, that Genius may, in a very considerable though much less proportion, be displayed in the illustration of those truths, or the imitation of those models, which it was incapable originally to discover or invent. To comprehend and explain the one, or to express a just resemblance of the other, supposes and requires no contemptible degree of genius in the author or artist who succeeds in the attempt. Thus we allow Maclaurin, who has explained the principles of Newton’s philosophy, and Strange, who has copied the Cartoons of Raphael, to have been both of them men of Genius in their respective professions, though not men of original Genius; for the former did not possess that *compass* of *imagination*, and that *depth* of *discernment*, which were necessary to discover the doctrines of the Newtonian system; nor the latter that *fertility* and *force* of imagination, that were requisite to invent the design, and express the dignity, grace, and energy, displayed in the *originals* of the Italian painter.

‘ A certain degree of Genius is likewise manifested in the more exquisite productions of the mechanical arts. To constitute an excellent watchmaker, or even carpenter, some share of this quality is requisite. In most of the arts indeed, of which we are speaking, industry, it must be granted, will, in a great measure, supply the place of Genius; and dexterity of performance may be acquired by habit and sedulous application: yet in others of a more elegant kind, these will by no means altogether supersede its use and exercise; since it can alone bestow those finishing touches that bring credit and reputation to the workman. Every ingenious artist, who would execute his piece with uncommon nicety and neatness, must really work from his imagination. The model of the piece must exist in his own mind. Therefore the more vivid and perfect his ideas are of this, the more exquisite and complete will be the copy.

‘ In some of the mechanical, and in all the liberal arts, it is not only necessary that artists should possess a certain share of imagination, in order to attain excellence in their different professions; but that share of which they are possessed, must principally turn upon one particular object. It is this *bias* of the mind to one individual art rather than another, which both indicates and constitutes what we commonly call a Genius for it. This *bias* appears in some persons very early, and very remarkably; and when it does so, it ought doubtless to be regarded as the sovereign decree of Nature, marking out the station and destiny of her children.

‘ It cannot be denied, that a great degree of Genius is discovered in the invention of mechanical arts, especially if they
are

are by the first efforts advanced to any considerable perfection ; for invention of every kind is a signal proof of Genius. The first inventor of a watch, an orrery, or even a common mill, however simple it may now appear in its machinery and structure, was unquestionably a man of an extraordinary mechanical Genius. The improvement of these inventions is likewise a certain criterion of a Genius for them ; the degree of which talent is always justly rated in proportion to the improvements made by it, considered in connection with the art in which they are made.

‘ We shall not here inquire into the comparative utility and importance of the several arts, whether liberal or mechanical, in order to determine the particular degree of Genius requisite to an excellence in each of them. Let it suffice to observe in general, that as in the former imagination hath a wider range, so a greater degree of Genius may be displayed in these than in the other. Hence we infer their superior dignity, though perhaps not their superior utility. In the latter indeed, imagination is very intensely exercised ; but it is more confined in its operation : instead of rambling from one theme to another, it dwells on a single object, till it has contemplated it fully and at leisure ; whereas in the others, it forms a less particular, but more comprehensive view of the objects submitted to its cognisance : it takes them in at one glance, though it does not mark their features so minutely. A larger compass of imagination therefore is requisite to constitute excellence in the one, and a greater compression of this faculty (if we may use the term) to produce eminence in the other.’

The first section of the second book treats of that degree of genius which is properly denominated original. The author next considers philosophic genius in that light, and mentions Plato, lord Bacon, Sir Isaac Newton, Dr. Berkley, bishop of Cloyne, and Dr. Burnett, author of the Theory of the Earth, as examples of original philosophic genius. He proceeds in the third section to original genius in poetry ; and in characterizing the bards who shone in this sublime sphere, he shews a very considerable degree of critical knowledge in poetry. We by no means think the writer equally qualified for the subject of his fourth section, we mean original genius in the other fine arts. His ideas of eloquence are confined, and sometimes mistaken ; and his quotations from modern orators, either French or English, seldom, if ever, agree with the examples or the precepts laid down by the great masters of that art. He is, likewise, very unhappy in his translations from Cicero ; witness his translating that beautiful characteristical stroke of Cicero, when applied to Clodius, *substructionum insanis molibus*, “ those impious
piles.”

§74 *Remarks on the Writings and Conduct of J. J. Rousseau.*

piles." His last section, which is the best executed of any in the volume, is intended to shew, That original poetic genius will in general be displayed in its utmost vigour in the early and uncultivated periods of society, which are peculiarly favourable to it; and that it will seldom appear in a very high degree in cultivated life.

To conclude: Though we cannot approve of all this author's opinions and inferences, yet we must acknowledge, that his performance contains many useful and spirited remarks upon compositions of genius; and that it may be perused with great improvement as well as amusement by those readers who want to acquire a knowledge of what is commonly called polite literature.

IX. *Remarks on the Writings and Conduct of J. J. Rousseau.*
8vo. Price 2s. 6d. Cadell.

THIS Remarker upon the writings and conduct of Rousseau is one of those *rara aves* whom it is difficult to define; of a character which it is hard to fix.

He is evidently a gentleman, a scholar, a philosopher, a genius, and a man of wit; though, by some of his readers, his pretensions to either will be called in question; and by others, his character, in a summary way, will be sunk into that of a downright sceptic (perhaps atheist) and libertine.

For, say the first, will a gentleman labour to disturb the public tranquillity? a scholar revile the schools? a philosopher damn all sects? a genius despise all restraint? and a man of wit blaspheme sacred things? — Nevertheless he may be —

Here the candid and benevolent will pause a while; and regret, that the gentleman in private life should affront the public in a body, whom as individuals he would be far from offending; that the scholar should depart from his first principles, and become ungrateful to his teachers; that the philosopher should only wear a gown to cover his lewdness; that true genius should *o'erstep the modesty of nature*, and the decorum of habit; and that sparkling wit, not contented with such flesh as the market affords in the public stews, should profanely wish to wanton itself with *the World made flesh*! — Nevertheless, he may be

What? cry the zealots! Can he be less a wretch than he appears to be? Can sophistry itself find any pretext in his behalf? Is he not a blasphemer of God, and a reviler of men? Order with him is chaos, and chaos order! — Heaven! church! bishops! seminaries! sciences! all fall before him! — Confusion

Tion on his head ! away with him !——Pincers, fire, and faggot were made for such miscreants !

But we cannot give him up so easily to the tormentors, since we profess candor and moderation ; and having balanced his beauties against his blemishes, we find that the former greatly preponderate.

A staunch advocate for Rousseau must needs be displeasing to many sober-minded people, who conform to present modes, and readily subscribe, without farther inquiry, to adopted systems ;——but the merit of the Remarker does not consist in being a mere epitomizer of his author ;——he has opinions of his own, so singular, so novel, and, like a true critic, so independent of his author, that we are sorry to quote a verse of severe condemnation against him.

“How *Van* wants grace, who never wanted wit !”

Pope, v. *Vanbrugh*.

The Remarker has been said to be a copy, in a great measure, of the inimitable Tristram ; tho’ we must own, that in one or two places excepted, we cannot find out the resemblance ; but that he is a great admirer of Shakespeare, will be very evident to every critic in the works of that *child of nature*, whose phrase and language he introduces with a certain aptness, that we don’t remember to have met with elsewhere.

Upon the whole, we recommend this little work to such only of our readers as are capable of separating the metal from the dross, and can discern the true orient, notwithstanding the foul incrustations which fully and deform it.——At the same time we beg leave to recommend more decency and propriety to the accomplished author in his next essay, as he values the general favour and approbation of the public.

To this work is prefixed an ingenious, well-designed, and satirical frontispice, in which Voltaire is introduced, in a fine flowing peruke, with a pair of jack-boots and spurs, and a whip in his hand, bestriding a monster which he has bridled, saddled, and brought to the ground. Over his head, pendent by their necks upon a gibbet, are Justice and Liberty, upon the beam of which is seen all that remains of the temple of Liberty. On the right side of the piece, in front, upon a little eminence, stands an arch shrugging figure, representing Rousseau, in a furr’d gown and cap, pointing with his right hand to the beast and his burthen, and with the plummet of Truth in his left, sounding, as we may suppose, the sincerity and real estimation of the rider.

We own that we are much affected at the awkward situation of our darling principles Justice and Liberty ; and are entirely

ignorant of what they have done to deserve to be gibbeted.

If the little gentleman in fur, by virtue of his plummet and line, has found out, as he seems to insinuate, that Voltaire has been their executioner, we are of opinion that he ought to be hanged up in their stead.

IX. Familiar Letters which passed between Abraham Hill, Esq; Fellow and Treasurer of the Royal Society, one of the Lords of Trade, and Comptroller to his Grace the Archbishop of Canterbury; and several eminent and ingenious Persons of the last Century. Transcribed from the Original Letters. 8vo. Pr. 4s. Johnston.

THE character of this Mr. Hill mentioned in the title-page, seems to bear a strong resemblance to that of the Roman Atticus. He was the son of a merchant and alderman of London, who was employed as treasurer for the parliamentary party from the summer of the year 1642, the time the parliament began their war against king Charles I. until the year 1649. During that period, and afterwards, he was much courted and employed by the chief managers of the state; and in particular by the protector Cromwell himself, as appears from their many letters to him, now in the hands of the editor. The reader from these circumstances may easily conceive in what kind of principles Mr. Abraham Hill (who was born in the year 1633) was educated. He was early in life master of the Greek, Latin, French, Dutch, and Italian languages; a proficient in natural and moral philosophy; and when but twenty-two years of age, he was a favourite with the English literati. Upon his father's death, he became master of an ample fortune. His residence was in Gresham College, where he conversed with learned men, studied history and antiquity, and cultivated his favourite pursuit of natural philosophy. He was one of the first encouragers of the Royal Society, of which he was a fellow, and treasurer; and, though no author himself, nor affecting any rank in life or literature, he was loved and esteemed all over the polite parts of Europe. He was twice married, and in 1665 purchased the extensive manor of St. John's in Sutton, at Hove, in the county of Kent, once the possessions and residence of the Knights Hospitallers of St. John of Jerusalem; an estate of no inconsiderable account, either for its size, or the rank its antient possessors held in life. To this retreat he devoted himself, and lived a quiet subject during the reigns of Charles and James II. Upon the Revolution he was made one of the commissioners of trade, where he contracted an acquaintance and friendship

friendship with some of the highest as well as worthiest men in England, amongst whom was reckoned the celebrated Mr. Locke.

The Tory system which prevailed at the beginning of queen Anne's reign drove him, when near seventy years of age, back to his beloved retirement, where he lived philosophically and socially till the fifth of February 1721, when he died.

As to the letters before us, they are highly worthy the attention of the public. The effusions of sensible friends at a distance from each other exhibit the best pictures of their personal characters; those of their literary and political are known from their actions and publications. For the entertainment of our readers we shall exhibit specimens of these letters. The first is letter 19th, from Dr. William Aglionby to Mr. Hill, by which we see that complaints of French travelling are of no very modern date.

Paris, Sept. 5, 1685.

MY DEAR FRIEND,

I would have thanked you from Calais for your many civilities in London, but my short stay there would not permit me to do it. We got hither in five days by the coach. It was a most tedious journey by a new road, viz. St. Omer's, Aire, and Amiens, and though hard beds, much nastiness, and not above three hours sleep of a night, with a continual plague from custom-house officers, were great grievances to me, yet good air, and good bread and wine, with merry company, have altered my health much for the better. Now for news.—Yesterday the king went for Chambort—the day before arrived here the two young princes of Conti and La Roche. They have been presented to the king by the prince of Conde, to whose intercession, and their brave behaviour shewn at the battle of the Gran in Hungary, the king has granted the return of his favour, but has commanded the young prince of Turenne, who was in their company, to depart the kingdom immediately. I suppose by this time you have our two English princes; they passed at Calais a little before we arrived there, and I am informed here, by a person I can confide in, that they came directly from the Jesuits college at la Fleche, where they have been bred all this while. My lord Preston went away yesterday; he has not been able to obtain leave for his Protestant French servants to go with him, except he would give security for their return into this kingdom in three months, which he has refused to do; nevertheless he has taken them with him to Dieppe, being resolved to put them to the trial of stopping them by force. There is a new edict published, by which all people are forbid
to

to go to Charenton, that are not of the Balliage of Paris. This I suppose is laid as a ground-work to demolish Charenton, whenever they please. Some families of Rochelle being come hither, there is an edict to oblige them to return, and they talk of prohibiting all trading to the Protestants, that they may fix them to their habitations.

‘ I doubt my stay here will be so short, that I shall not be able to send you any virtuoso communications. We have delicate sunshine, which will hasten me to Bourbon in about three days. I have no more to write, only that you will let me hear from you soon, and to assure you, with much sincerity, that

‘ I am yours, &c. **WILLIAM AGLIONBY.**’

Lyons, Sept. 30. 1685.

‘ **STR,**

‘ When I left Paris, it was with a resolution to go to Bourbon, taking Fontainebleau in my way; but when I came to Melun, the king’s journey to Chambort had so swept all that country of horses and coaches, nay, even the very asses, that I was forced to stay there two days, before I could get any sort of beast to carry me to Fontainebleau. Being thus deprived of a conveniency, and unwilling to return to Paris, I struck into the Lyons road, and, with much ado, and all the inconveniences that can be, except foul weather, I am at last got hither, where I have found no letters from you, nor any of my English friends, which I impute to your thinking me still at Bourbon.

‘ France is quite spoiled in all senses. Travelling is made a thing almost impracticable; for all public conveniences being monopolized, they use you as they please; and, whether by land or water, so overload themselves, that to perform their stage, the passengers are well off to get four hours sleep allowed them in the twenty-four. You have no attendance in the inns; in short, I think it would deter any one from travelling these roads again. I am sure it will me; and there is no possibility of going any other way than by these public conveyances. With much persuasion I prevailed for two horses and a man to go with me from Melun to Auxerre, to recover the Lyons road. It is but two days journey, and it cost me fifty shillings, and poor stumbling cattle too. When you complain of this, they bid you ride post, for it is for that purpose they make travelling so inconvenient. I am not sorry to see it, for I think it will ruin commerce, which they seem now to neglect entirely, being resolved to exterminate all the Hugonots or compel them to turn Roman Catholics. This country is full of soldiers going to Vivarais and the Sevrennes, to quarter upon the Reformed, till they have converted them, or eat them up. Tomorrow will
be

be the demolition of the temple here, which has been spared all this while in favour of trade. The archbishop himself, who is governor of the town, has remonstrated at court, that it will be the ruin of the trade here, and consequently of the place itself, but in vain: and accordingly numbers of their workmen in silk Bég in the streets; for want of employment; several Hugonot families having carried their best manufacturers with them to Germany and other places, where they have withdrawn themselves. Geneva in particular is so full, that there is not a loft or garret un-let. The whole industry of the government is employed to hinder their removing; and they have condemned seven chief burghers of Rochelle to the gallies, for attempting it. The king has caused the governors in all places to declare to the Hugonots, that he is resolved to have but one religion in his kingdom, and that by Easter next he will have all his subjects under one communion. The reason of this great precipitation (as some guess) is the rumour of a league between the Protestant princes in Germany, who design to intercede for their brethren here: but before that time, in all probability, there will be none left in France.

I have been to seek out Mr. Spot, but the noise of the dragoons who arrived here yesterday has frightened him out of town, being a Protestant, and I cannot so much as hear where he is. From thence I went to see the famous Discus, or buckler of silver, where the action of Scipio Africanus giving the Spanish lady to her lover, is so well represented. It is a noble thing, and worthy the closet of a prince. Inclosed I send you a cut of it: the master of this rarity having presented me with several of them. You will give me leave to end here, and without any ceremony, believe me to be,

Affectionately yours, WILLIAM AGLIONBY.

The following letter, which is the twenty-seventh in the collection, is of a very uncommon nature.

FROM ABRAHAM HILL, Esq; to JOHN BROOK, Esq;

London, Feb. 24, 1668.

SIR,

I ought to receive it as a particular favour, that you choose to direct your desires and correspondence to me, when all of our society will readily acknowledge their obligations to serve you, and I must confess myself the most unfit person to do it effectually. — Your acceptance of what accounts I can give you, will be my satisfaction, and your returns shall be welcome as a favour to me, and the friends to whom I communicate them. I do not well remember the time when you were here, and served yourself

yourself by your own observations of the proceedings at Gresham College; but the latest entertainment has been from Sir William Petty, who (excuse his slow proceedings by the trouble he and other English are in to defend the title of their lands) has done this. Upon two hollow and large cylinders, he lays a kind of stage or float, and fits thereto sails, shrowds, head, and butt, all different from the common. With this vessel he has made divers trials against the best vessel at Dublin, and sails two foot for their one, and makes more advantage of cross winds, than is done in the usual way. His vessel draws so little water, that harbours will be rendered useless; it can scarce be sunk by storm or enemies, and they cost but half what ships of the like burthen ordinarily come to. This, his first essay, is on a vessel twenty-five feet long; but he intends shortly to make one much larger, to be freighted for England.

‘ We have lately held a correspondence with one Mr. Beale, a minister in the West, who has greatly propagated the plantation of red-streak, a sort of apple, which is found to make the best cyder, especially for long keeping. The plant is very hardy, and grows quick; and the fruit so sour, that the very hogs will not eat it; consequently there is no danger of their being stolen. Some of these plants are sent for up, to be distributed hereabouts, and some expect the plantation will become general, and of great advantage hereabouts, as well as in Herefordshire.

‘ Not far from Salisbury there are strange noises heard, and have been for many months, whereof many hundreds are witnesses. At first it was a drum beat of its own accord, and that being cut in pieces and burnt, that noise still continued, and there have been others since almost incredible. Dr. Wilkins has some thoughts of going thither, to examine all the circumstances of it, for the story is extraordinary. Somewhat of this nature we are promised from York assizes; and if any thing has happened since the person suspected for the murder at Dryfield was committed to prison, pray let us know; but to that time we have had a particular account, and it is said here, the spirit promised to appear at the trial, if other testimony were wanting.

‘ At the society, our most frequent experiments are on the air and frosts; but, as you know they are usual, and not easily to be reported, but by the copies of the papers given in by the curators, if you desire any of them, I will take care you shall have them, or any thing you approve of. I remain, Sir,

‘ Yours, &c.

ABRAHAM HILL.

The

The remaining part of this curious collection is equally entertaining and instructive; but we cannot close our review of it without inserting the following letter, which is from an illustrious ornament of mathematics and natural philosophy, who lived in or near our own times.

Pagham, June 22, 1691.

HON. SIR,
I got down hither this morning by times, and went on board, in order to have gone down and set our people to work; but it was captain Chantrell's advice, that our five-inch hawser, which had scarce been five times used to the capstan, was so far worn, being exceedingly burnt with overtanning, that he thought it unsafe, and therefore desired he might have a new one somewhat larger, of about thirty fathoms; the casks likewise prove not so well as expected. It is the opinion of all who have seen our ropes, that they are the most tarred of any they ever saw, and I am willing to believe it is done for the advantage of the maker, rather than out of any design to baffle and defeat our business. We shall with all diligence prosecute the affair; and I hope now; in a short time, to give you a good account of your ship. This business requiring my assistance, when an affair of a great consequence to myself calls me to London, viz. looking after the astronomy-professor's place in Oxford, I humbly beg of you to intercede for me with the archbishop Dr. Tillotson, to defer the election for some short time, till I have done here, if it be but for a fortnight: but it must be done with expedition, lest it be too late to speak. This time will give me an opportunity to clear myself in another matter, there being a caveat entered against me, till I can shew that I am not guilty of asserting the eternity of the world. I hope you will excuse this trouble, as it will be of so great service to

Your most obliged, &c.

EDMUND HALLEY.

We recommend to all publishers of posthumous writings the example of this judicious collection, in which the editor has admitted nothing that can betray any of those little weaknesses to which the greatest genius is at times liable. The publication before us places the reader at a convivial entertainment, where the most ingenious naturalists and philosophers of the age deliver their sentiments in literature, and sometimes in politics, with that agreeable ease and candour which improves instruction and endears society.

X. *Critical Reflections on the Character and Actions of Alexander the Great. Written originally in Italian, by his Serene Highness Frederic Augustus, Prince of Brunswick.* 8vo. Pr. 2s. 6d. Becket and De Hondt.

A Vein of the greatest humanity, as well as the soundest sense, runs through these reflections. The original intention of their serene author very possibly was to instruct the princes of his own family; to arm them against those excesses into which pride and presumption are apt to carry the bravest and the most generous of mankind; to point out the danger of being intoxicated by power, and the meanness of being governed by passion. It was certainly commendable in this prince to suffer his observations to be published for the common good of mankind; though we cannot see that they are always applicable to the conduct of common life.

His Highness says, that Alexander's sentiment, in bewailing his lot that nothing would remain for him to conquer, if his father's victories should continue, deserves at once our commendation and our censure. "It was, says he, very commendable in Alexander, when he had scarcely outgrown his infancy, to be so desirous of distinguishing himself from his cotemporary princes, who used to pass away their days in luxury and effeminate softness, after the example of the kings of Persia.

"But was it not likewise a great mistake to imagine, that the only method for a king to distinguish himself, is to extirpate a part of the human species, to make thousands miserable, and to shed the innocent blood of whole nations? With what abundant reason might the race of men bewail their fate, if all those who are placed upon the throne should think in the same manner! The whole world would presently be depopulated! A sovereign who hath the slenderest feelings of humanity will always regard war as a misfortune. He may render himself respectable, and acquire a sufficient share of glory by governing his subjects with discretion and equity, and conforming his actions to the laws of nature and reason. It is only when a war is unavoidable, that he should think it glorious to distinguish himself by military achievements. In that case he doth nothing but obey the dictates of his duty."

With all due deference to his Serene Highness, we think his own words exclude all kind of merit from the impious regret of Alexander, which contains no sentiment but that of brutality or inexperience. He either thought it a fine thing to cut throats, or to see rare-shews of reviews, battles, and triumphs. The truth is, he seems to have had a passion for both. As to the indolence charged upon the kings of Persia, and opposed to the

the stirring spirit of the conqueror, we are perhaps rather singular in our notions upon that head. Indolence, properly speaking, is no other than misusing the exercise of our rational faculties and virtuous affections, and suffering ourselves to be carried away by the indulgence of a favourite habit, either natural or acquired. Charles XII. of Sweden, though he lived in an eternal tempest of war, fatigues, and marches, was in this sense the most indolent prince of his time; because he could not put himself to the trouble of correcting that brutal bloody passion for war which he received from nature, and which was confirmed by habit. Notwithstanding this, the princely author's general observation, that it is commendable in any prince to wish to distinguish himself from his effeminate contemporaries, is unquestionably laudable; but we can by no means think it applicable to this passage of Alexander's life. Had Aristotle, who was Alexander's tutor, possessed the temper of Buchanan, James I.'s preceptor, he would have given his pupil a good flogging, and occasioned him to shed tears on another account, for his barbarous sorrow.

We can by no means subscribe to our Serene author's character of Henry prince of Wales, eldest son of James I. of England. 'This prince had a most excellent judgment, and as good a heart. He had every quality which could render him worthy of a throne, and his genius bore a striking resemblance to that of Alexander.' We are of Mrs. Macaulay's opinion,* that the liberties of a people, especially of the English, are always endangered by a martial monarch. Foreigners, however, are to be excused as to the ideas they form of the British constitution, which is of itself a study totally dissimilar to any other of the kind, and sometimes very contradictory to the maxims most generally received and established in other countries. We entirely, however, agree with his Serene Highness, that the manly behaviour of Alexander (though but a boy) to the Persian ambassadors is worthy of the highest eulogies. The story of Alexander's first backing Bucephalus, seems to have been one of those historical fobs, which have been sanctified by antiquity; and perhaps the splendor of his achievements has dazzled writers into other anecdotes. Did he really save the life of his father?—Our Serene author highly commends the contempt which Alexander discovered for Paris, and the honours he rendered to the sepulchre of Achilles.—Did not Alexander love himself in Achilles?—Divest Homer's hero of brutal courage, fortified by an invulnerable person, and of whining affections, and what is there praise-worthy in the character of Achil-

les drawn by his immortal poet ? The two following chapters do great honour to the good sense and discernment of the writer.

‘ CHAP. VI. *The reflection of Alexander upon the condition of sovereign princes.*

‘ Alexander once observed, “ That kings should always perform good actions, and always expect to be blamed for them.” This reflection is partly true, and partly false. It is true, that good actions are the principal circumstances by which a prince should be distinguished from a private person. That sovereign must be extremely ungrateful to the Almighty, who can renounce such a glorious prerogative. He would set a wretched example to his subjects, who will not fail to say ;—“ If our prince doth not think it his duty to perform good actions, the obligation upon us, who have infinitely less power and opportunity, must be extremely trifling.” As to the censure Alexander speaks of; every prince must expect his share of it. If a sovereign bestows a favour which hath been equally merited by two of his subjects, and of which the one and the other believe themselves alike deserving, it is certain that he will be severely censured by him who loses the recompence he expected. But the censure will appear extremely unjust, if we reflect that it is not always in a sovereign’s power to reward every body who may deserve it. We might add, that in all cases of this nature, a man complains of his prince, not so much from any disapprobation of his conduct, as from a disgust at his own disappointment. But is it not, after all, a general truth, that princes are more commended than censured ? With what a swarm of flatterers is a sovereign surrounded, who are, always ready to applaud him, not only for the merest trifles, but for actions which are notoriously culpable, and reflect the vilest dishonour on regal majesty. How many authors have lavished their commendations on those passages of a prince’s life, which ought to be erased from the pages of history. In the tenth tome of P. Daniel’s history of France, the highest eulogies are bestowed on Francis I. for condemning his protestant subjects to the flames ! To conclude this chapter, if a prince would appear worthy of the crown he wears, and discharge the duties of his station, he will be obliged to perform good actions. This he may certainly do without much difficulty : for he can never be at a loss for opportunities, and may assure himself that he will always be more commended for it than censured.

‘ CHAP. VII. *The races at the Olympic games.*

‘ The King of Macedon once took it into his head to dispute the racer’s prize at the Olympic games ; but he missed his mark

mark, and was not able to win the prize he contended for. I cannot say that this action of Alexander greatly pleases me. It must certainly be acknowledged, that exercise, and even laborious exercise, may be very proper for a king and the commander of an army, as a means to preserve him from effeminacy,—a vice which will equally debilitate the powers both of the mind and the body. If the king of Macedon had no other design but this, we may say with a safe conscience, that his method of putting it into execution was extremely injudicious. It was very unseemly in Alexander to enter the lists, and thus put himself upon a level with persons of the meanest rank, and condescend to become a spectacle to his whole army, and a numerous throng of the common people. All persons have not the same strength of body. This difference is observable among kings as well as among other men. But in bodily vigor, the lower class of people who are inured to labor and hardships, have generally speaking the advantage over kings, who are taken up with more lofty concerns. If, therefore, in things of this nature, a sovereign should enter into a contest with the meaner sort of persons, the whole honour will certainly fall to the latter: and, then, how severe must be the prince's mortification? Whenever a monarch humbles himself in such a thoughtless manner, his merits are no longer to be decided by his fellow kings, but by those capricious judges the common people. If, therefore, he hath the least spark of ambition, he will be careful never to put himself upon an equality with persons of an inferior condition. For the same reason a prince of understanding will scorn to waste his time in the pursuit of that trifling glory which is derived from such unimportant qualities as can add nothing to the lustre of the royal name. Thus, for example, it must be allowed that Painting is a fine art: but if a monarch should place his chief merit in an accomplishment of this kind, what could be more ridiculous? It might, perhaps, be worth his while to apply himself to the study of it now and then by way of amusement; but it would manifestly be a blemish to his character to make profession of it. With what ridicule did Nero overwhelm himself by appearing on the stage? Or what sensible Frenchman can excuse the folly of Lewis XIV. in assuming the character of a comedian? A sovereign should cautiously avoid every thing which may lessen him in the eyes of the public. Clemency, affability, and a compassion which renders him always accessible to the unfortunate, will never deprive him of that respectful submission which is due to his rank. But he may lose it by a single act of indiscretion like those I have been relating.

It is with regret we find ourselves unable to be more particular in our commendations of this excellent performance, which, upon the whole, stamps virtue upon greatness, and renders the author as respectable for the goodness of his heart and the soundness of his judgment, as he is for his high birth and illustrious rank.

MONTHLY CATALOGUE.

11. *The present Method of Inoculating for the Small-Pox. To which are added, some Experiments, instituted with a View to discover the Effects of a similar Treatment in the Natural Small-Pox.* By Thomas Dimisdale, M. D. 8vo. Pr. 2s. 6d. Owen.

THIS work having been long advertised, and, from the reputation of its author, expected with impatience, we shall be somewhat particular in our account of it.

In his first chapter, he treats of *the age, constitution, and season of the year proper for inoculation*. With regard to age, he tells us, he chuses to decline inoculating children under two years old, because such subjects are exposed to all the hazards of dentition, fevers, fluxes, convulsions, and other accidents; because medicines, at that age, are more difficultly administered, and because young children have usually a larger share of pustules. These objections he has, however, himself, in a great measure, obviated, by informing us, that he has inoculated many under two years old, and that they all did well. As to *constitution*, he informs us, from experience, that persons afflicted with various chronic complaints have passed through the small-pox with great ease and safety. Those who labour under any acute disease are obviously improper subjects; as are likewise those in whom there are evident marks of corrosive acrimonious humours, or where there is a manifest debility of the whole frame. Concerning the *season of the year*, the Doctor is of opinion that it is of little importance.

* **PREPARATION.** In directing the preparatory regimen, I principally, says the Doctor, aim at these points: to reduce the patient, if in high health, to a low and more secure state; to strengthen the constitution, if too low; to correct what appears vitiated, and to clear the stomach and bowels, as much as may be, from all crudities and their effects. With this view, he orders those of the first class to abstain from all animal food, spices, and fermented liquors, except small beer, for the space of ten days before the operation. During this time,

time, they are to take three doses of the following powder at bed-time, and a dose of Glauber's salt each succeeding morning. The powder is composed of eight grains of calomet, the same quantity of the compound powder of crabs claws, and one eighth part of a grain of tartar emetic. This dose is intended for a person in health of a robust constitution, and must, therefore, necessarily be varied according to the age, strength, and habit of the patient.

INFECTION. After mentioning the several modes of communicating the infection, which have been, at different times, practised by different inoculators, the Doctor informs us that he has found the following method the most eligible.

• The patient to be infected being in the same house, and, if, no objection is made to it, in the same room, with one who has the disease, a little of the variolous matter is taken from the place of insertion, if the subject is under inoculation; or a ripe pustule, if in the natural way, on the point of a lancet, so that both sides of the point are moistened.

• With this lancet an incision is made in that part of the arm where issues are usually placed, deep enough to pass thro' the scarf skin, and just to touch the skin itself, and in length as short as possible, not more than one eighth of an inch.

• The little wound being then stretched open between the finger and thumb of the operator, the incision is moistened with the matter, by gently touching it with the flat side of the infected lancet. This operation is generally performed in both arms, and sometimes in two places in one arm, a little distant from each other. Neither plaster, bandage, or covering is applied.

• It seems, continues our author, of no consequence whether infecting matter be taken from the natural or inoculated small-pox. I have used both, and never have been able to discover the least difference, either in point of certainty of infection, the progress, or the event.——Nor is it of consequence whether the matter be taken before or after the crisis.——I have taken a little clear fluid from the elevated pellicle on the incised part, even so early as the fourth day after the operation; and have, at other times, used matter fully digested after the crisis, with equal success. It seems, then, that the means of communication is a matter of indifference, and, therefore, that the great success attending the present method of inoculation must be attributed to some other cause.

PROGRESS OF INFECTION. One advantage arising from performing the operation in such a manner as to render plaster or bandage unnecessary, is that a prognostic may frequently be formed from the appearance of the wound thus left to itself.

The day after the operation there is but little difference. 'On the second day, says our author, if the part is viewed with a lens, there generally appears a kind of orange-coloured stain about the incision, and the surrounding skin seems to contract.' At this period the Doctor usually gives, at bed-time, a pill composed of calomel and compound powder of crabs claws, each three grains, with one tenth of a grain of emetic tartar. On the fourth or fifth day, the part grows somewhat hard, itches, and appears slightly inflamed. About the sixth day a pain and stiffness is generally felt in the axilla, which is deemed a favourable symptom. The eruptive fever commonly begins on the seventh or eighth day. On viewing the incision with a glass, it now appears surrounded by a vast number of small confluent pustules. About the tenth day a circular, or oval, efflorescence is discovered, generally about the size of a shilling, but sometimes much larger. It accompanies the eruption, and may be deemed a signal that all danger is over. As soon as the symptoms of the eruptive fever appear, the last mentioned mercurial pill is administered over night, and the following morning a draught composed of two ounces of the infusion of Sena, half an ounce of manna, and two drams of the tincture of jalap. With submission to the Doctor, he might certainly have contrived a less nauseous purge of equal power. When the appearances above described proceed thus regularly, the disease is generally quite mild. If, on the contrary, they seem tardy in their progress, it becomes necessary to accelerate the eruption by a more frequent repetition of mercurial and purgative medicines. It is somewhat extraordinary, that frequent evacuation should promote the inflammation, which, however, the Doctor assures us is the case; and, also, contrary to what is observed of the small-pox in a natural way, that the earlier the eruption, the milder is the disorder. As soon as the symptoms of the eruptive fever appear, and the purging medicine has operated, the patient is ordered to keep abroad in the open air, be the weather ever so cold, and to quench his thirst with cold water, taking care not to stand still, but to walk about moderately.

Such are the general principles of this new method of inoculation; a method, the success of which would, a few years ago, have been thought to exceed all possibility. Those who wish to be more minutely informed, we refer to the book itself, where they will find an explicit detail of every thing necessary to be known on this subject; and they will probably be convinced, that the great success of the Essex inoculators, is entirely owing to this antiphlogistic method of treatment, and not to any specific virtue in their medicines.

With regard to the experiments tried by the Doctor with an intention to ascertain the effects of a similar treatment of the natural small-pox, his opportunities have not been so frequent as he could have wished: nevertheless he has treated forty patients in the new method, without losing one. According to the common way of management, not less than one in seven or eight are sacrificed. These forty, therefore, are no inconsiderable step towards the discovery of means to take away all danger from this hitherto dreadful disease.

12. *An Essay towards an Investigation of the present successful, and most General Method of Inoculation.* By B. Chandler, Surgeon at Canterbury. 8vo. Pr. 1s. Wilkie.

Mr. Chandler, having maturely considered the several particulars in which the new method of inoculation differs from the old, is firmly of opinion that the wonderful success of the former is chiefly to be attributed to the present method of communicating the disease by means of the crude, unconcocted lymph, in preference to the matter when ultimately variolated by the succeeding fever. But since the publication of Dr. Birmisdate's pamphlet, probably our author is of another opinion. Be that as it may, he writes very sensibly; and, in point of language, he is superior to any of those that have written on this subject.

13. *An Essay on Inoculation for the Small-Pox. Wherein the Nature of the Disease is explained, the various Methods of Preparation that have been practised in America are critically examined, and that which the Author has found, from his own Experience, to be most successful, is clearly laid down. With an Appendix, containing a Chymical Examination of Mr. Sutton's Medicines.* By Thomas Ruston, M. D. 8vo. Price 1s. 6d. Payne.

If the practice of inoculation be not, at last, brought to its greatest possible degree of perfection, it certainly will not be for want of a sufficient variety of publications on the subject. This author, however, is of opinion, that 'though a great deal has been said, there was still a great deal more wanting.' He begins with considering three different methods practised in America, all which he condemns, upon the whole, as injudicious. With regard to the nature of the disease, he determines it to be *putrid* rather than *inflammatory*, as hath been generally supposed, and supports his opinion with a variety of strong arguments. Hence he deduces the indications for preparation, viz. 'to oppose, and by that means to moderate the

influence of the variolous infection in assimilating our juices ; and, secondly, to evacuate the variolous matter, as fast as it is formed, out of the constitution.' The first is to be effected by diet, the latter, by medicine. Concerning the cold regimen of the Suttonians, he approves it, upon the whole, but not in the extreme. As to medicines, mercury and antimony, he thinks, are chiefly to be depended on, because they are the most powerful evacuants. His formulæ are these :

N^o 1. R. Pulv. jallap.

Crem. tart. aa ʒi.

Calomel. gr. iv. *misce fat. Pulv. catbart. mane sumend. cum regimine.*

N^o 2. R. Calc. antimon. illot. ʒi ʒ.

Calomel. — ʒj. *m. f. pulv. gr. xij. pro. dof.*

N^o 3. R. Panac. antimon, ʒ ʒ.

Calomel. ʒj.

Bol. armen. ʒij.

Mucilag. gum. tragacanth. q. f. ut fiant pil. 45.

The first is to be twice exhibited in the space of a week previous to the operation. In the evening after inoculation, he gives a bolus of five grains of calomel, and the day following three doses of the powder, N^o 2. On the third day he orders a dose of the pills, N^o 3. viz. to a grown person three pills. The powders, N^o 2. are to be repeated every day. These, however, are to be understood as general directions, which must vary *pro re nata*. From his experiments contained in the appendix, it appears, first, that the basis of Mr. Sutton's powder is calomel ; secondly, that his pill is the Pil. Cochiae, mixt with calomel ; thirdly, that the acid with which he prepares his punch, is the dulcified volatile vitriolic acid ; and that there is no antimony in any of his medicines. Upon the whole, the author appears to be well acquainted with the late improvements in chemistry ; and he has, with more penetration than any of his cotemporary writers on the same subject, endeavoured to support his practice on rational principles. It appears, however, from Dr. Dimsdale's book, that medicines are of less importance than Dr. Ruston seems to imagine,

14. *Occasional Letters on the Practice of Inoculation.* 4to. Price 6d. Wilson and Fell.

* This author may be a very pious gentleman ; but his arguments and language are no better than might be expected from any old woman in his parish. He dates his last epistle from Bait Clandon, and signs himself Joseph Greenhill.

15. Tentamen

15. *Tentamen Sophisticon, a Chemical Essay, designed to show the Possibility of applying the Powers of Chemistry to an Examination of several Productions liable to be sophisticated or disguised. Interspersed with Observations on the approved Qualities of Ward's Drop and Pill, Dr. James's Powder for Fevers, counterfeit Magnesia Alba, and some other medicinal Substances. Wherein is annexed the Specimen or Plan of a Synopsis, including the chemical Structure, &c. of some pharmaceutical Preparations; and an easy Method of trying them for medicinal Purposes. By Edward Wallis. 8vo. Pr. 2s. 6d. Nicoll.*

What pity it is that the generality of trading chemists should be so shamefully dishonest as to vend sophisticated medicines, for their own private emolument, to the great danger and disappointment of his majesty's liege subjects; but how fortunate is it, on the other hand, that there should be found one amongst them of sufficient honesty and abilities to detect their villany!

Let the reader figure to himself our honest author standing at the door of his shop, with his *Tentamen* in his hand, and haranguing his fellow-citizens of York to the following effect:—
 "Countrymen and fellow-citizens, sorry I am to acknowledge, that men of my profession are all ***** and ***** except myself and Co.; and that if you go to any other shop, you will certainly be *****. To convince you of my singular honesty, and abilities as a chemist, I here present you with a book, of my own writing, which will teach you how to detect the villany of others, and to discover the genuineness of my medicines. My book contains one hundred and sixty pages, one hundred and thirty-six of which you are to consider as a preface to the rest. In this preface, I have proved (what no modern chemist doubts) that there is such a thing as *electric attraction*; and in the remainder of my book, I have shewn by a series of curious experiments, that this *electric attraction* may be employed to detect fraud. The medicines which I have put to the test are Cinhabar, Oil of Aniseed, Glauber's Salt, Sal martis, and Magnesia Alba. Some of these, indeed, may possibly, by ignorant physicians, be thought of no great importance; but with regard to the last, you will have no doubt of its medical virtues, nor of my real intention in this publication, when I inform you, from the last page of my book, that—"Genuine Magnesia Alba, in the highest perfection, continues to be sold by E. Wallis and Co. at their shop opposite All Saints Church in the Pavement York, in three shillings, five shillings, and half a guinea boxes, with printed directions inclosed: where may be had likewise all

kinds of drugs, and medicines, chemical and galenical, faithfully prepared, upon the most reasonable terms. Country orders dispatched with the greatest punctuality and expedition."

26. *Medical Advice to the Consumptive and Asthmatic People of England; wherein the present Method of treating Disorders of the Lungs is shown to be futile and fundamentally wrong, and a new and easy Method of Cure, proposed by Philip Stern, M. D. 8vo. Pr. 1s. Almon.*

Having previously explained the structure and use of the organs of respiration, the Doctor proceeds to the predisposing causes of consumptions, which, in this kingdom, he attributes chiefly to the instability of the climate, or rather to its immediate effect, a cold. He then explains the term, and describes its progress and effects. This leads him to consider the usual method of cure, which he proves to be *futile and fundamentally wrong*, from the improbability that the balsamics which, on these occasions, are taken into the stomach, should ever reach the part affected, at least in sufficient quantity to be of any service. Possibly the Doctor may be right. What then is to be done? First, he reminds us, that the only direct road to the lungs is through the wind-pipe; that vapour may be easily conveyed to the lungs; that aqueous liquors may be converted into vapour, and that vapour may be impregnated with great variety of medicinal substances. The medicines which he proposes to use, are antiseptics, antispasmodics, attenuants, and balsamics. The three first create no difficulty; but with regard to the native balsams, as they will not dissolve in water, he was for some time under considerable perplexity. They dissolve, it is true, in vinous spirit; but that he judged too hot for his purpose. At length, after repeated experiments, he discovered a menstruum, with all the requisite properties: in this he dissolves his balsams, and dropping his solution into hot water, thus conveys it immediately to the affected part. In common cases, such as recent colds, or coughs, he thinks it sufficient for the patient to inhale the steam, thus impregnated, by holding his mouth over a common vessel; but, in consumptive cases, he has contrived a kind of urn, made of pewter, with a pipe fixed to the top, so as to carry a greater quantity of vapour to the lungs. Of this machine he exhibits a figure facing the title page. He then proceeds to give directions concerning the diet and exercise of consumptive people, which directions are perfectly rational and judicious. Having founded his expectations, in the cure of consumptions which are far advanced, chiefly on the antiseptic virtue of his medicine, he relates an experiment, in which two pieces of beef, by means

means of this medicated vapour, were entirely preserved from putrefaction; and having informed the reader where the medicine, which is called *Balsamic Eiber*, may be had, he concludes his pamphlet, with a few general rules for judging, *a priori*, of medicines that are exposed to sale.

- We have been rather more particular than usual in our account of this pamphlet, because, in point of style and reasoning, it is much superior to the generality of performances of this nature; and though we are, upon the whole, no friends to quack medicines, yet we must, in this case, allow, that the Doctor's hypothesis is not irrational.

17. *An Essay on the Bite of a Mad Dog.* 8vo. Pr. 1s. Flexney.

Every attempt to remedy so dreadful an evil, if it bear the least shadow of probability, merits attention. The author of this Essay proposes to extract the poison from the wound, as immediately as possible, by means of glasses, provided with a pump and valves, and of various shapes, so as to be conveniently applied to the surface of any part or member of the body that may be bitten; and when there is occasion for them to put warm water into the glass, and apply it to the wound, taking care that the water be in contact with, and of sufficient quantity to cover it; 'Then, says he, draw out the air and continue the suction, by the exhausted glass, till the water is saturated with the blood or juices that issue from it. This done, it will be proper to remove the glass, and wash the wound with warm water and a sponge.' This operation is to be repeated, 'till there is reason to think the wound is cleansed from all infectious matter.' First, we must observe, that the author is not sufficiently explicit in the description of his instrument; and, secondly, we must take notice of the great impropriety of his directions for continuing the operation: 'Continue the suction, says he, till the water is saturated with the blood or juices.' He must be a very young, or very ignorant student of medicine, not to know that there is no point of saturation in the mixture of blood, or animal juices, with water.

18. *A Letter to his Grace the Duke of Grafton, first Commissioner of his Majesty's Treasury.* The sixth Edition. 8vo. Pr. 1s. Almon.

To be severe upon this letter, which is dictated by indignation, and extorted by misfortune, might perhaps be deemed inhuman. Whatever its author's friends may pretend, we cannot, however, forbear saying, that it contains little more matter than what appeared in former publications by himself or his party. That his sufferings have brought him into gross inconsistencies

inconsistencies with regard to the character of a commoner who is now ennobled, and who he says was once his friend, must be admitted by the most partial of his admirers; and that his real friends may advise him to more prudent and effectual methods for his pardon than the present publication, is the sincere wish of the Critical Reviewers.

19. *A Seventh Letter to the People of England. A Defence of the Prerogative Royal, as it was exerted in his Majesty's Proclamation for the prohibiting the Exportation of Corn. In which it is proved that this Authority ever has been, is, and must be essential to the Constitution, and inseparable from the Rights and Liberties of the Subject.* 8vo. Pr. 2s. Almon.

To this letter is prefixed an emblematical frontispiece, which has created no little altercation among critics. It consists of three large sticks; one surmounted with an imperial crown, the second with a coronet and mitre, and the third resembling a mate. They are united in a triangular form, and from the point of contact depends a pair of scales. — Some connoisseurs suppose that the Doctor has caught the idea of this emblem from the weighing machines at the turnpikes, and others from the disposition of the halberds in the Parade, when poor culprits are to be whipt there: this last opinion indeed is strengthened by the motto affixed, *Respublica*; that is, the flogging must be public.

The author, like a hardy veteran, rushes at once into his subject. 'The law (says he) which, in this session of parliament, has been enacted to indemnify those ministers who advised his majesty to prohibit the exportation of corn, and those officers who exerted the dictates of that benign interposition, seems most evidently to express that this exertion of authority was considered as unconstitutional. Otherwise, it may be difficult to assign a reason adequate to the passing that exculpating statute.

'Notwithstanding this law was voted with almost unanimous consent; and the generality of the nation appears to be persuaded of the expediency of its being instituted; to my apprehension it is manifest, that the prerogative of the crown, exercised as it was on this occasion, has been, is, and ever must be essential to the constitution, and inseparable from the rights and liberties of the people. And should the privy-council, through the influence of this act, be intimidated, in future times, from the exercising it in a like manner, I am convinced that the whole community must inevitably suffer by this defalcation of authority from the king.'

He

He then proceeds, like all other authors time immemorially, to purge himself of all prepossessions, partial affections, and the like warpings, either of principle or interest. Happily for him, in the bulk of his pamphlet, a review of the history of the tyrannical reigns and times lends its assistance to eke out his publication to a very comfortable length. How far the present ministers, whom he most earnestly vindicates, may think themselves obliged to his justifying their conduct upon anti-revolutional principles, we shall not pretend to determine: we acknowledge, however, upon the whole, that we nearly espouse this author's sentiments; though we think he is mistaken in the plan he has laid down. As to the indemnifying law which he has attacked, we consider it in no other light than the sentence of a court-martial, who sits on a captain of one of his majesty's ships, which may happen to be wrecked. Though every one of the members should be convinced in his own breast, that the commander has acted like an officer of ability and experience, and perhaps that the lives of the men have been saved by his care and skill; yet there is a necessity, however irreprehensible his conduct may be, for his being acquitted by the sentence of the court.

20. *Dr. Williamson's Narrative of the extraordinary Case of a late great Commoner. In a Letter to the President of the College of Physicians. Folio. Pr. 6d. Almon.*

This is an impotent attempt to insult the bodily infirmities of a most respectable personage. It is in one or two passages carried on with some degree of humour, but the author's intention is detestable.

21. *Two Papers, on the Subject of taxing the British Colonies in America. 8vo. Pr. 6d. Almon.*

As these Papers were printed some years ago, we might be excused from reviewing them, was not the republication of them at this time particularly seasonable. Their intention is to shew, that the taxing of the Americans, and the introducing a stamp-duty into that country, is a project of a more early date than his present majesty's reign.

22. *The absolute Necessity of laying open the Trade to the East Indies. 8vo. Pr. 1s. 6d. Williams.*

This pamphlet, which is written with a very dictatorial air, makes free with many respectable persons; and, if we mistake not, the writer very often quotes himself as an authority, to induce the legislature to follow his dictates. Lest the public should

should want money while the trade is laying open, our author generously engages to supply it with fifty-two thousand five hundred pounds a year, by a tax upon servants. He proposes a second upon horses, and a third upon houses; but he bewails the little attention paid by the government to his labours for the general good.

As the subject of this pamphlet is now under the consideration of the higher powers, we must declare, as we did on former occasions of the same nature, that we think it would be indecent in us to intrude ourselves into the controversy, by giving any opinion upon the subject,

25. *Historical Memoirs of his late Royal Highness William-Augustus, Duke of Cumberland. Including the military and political History of Great-Britain, during that Period.* 8vo. Pr. 5s. Waller.

We know no more of the duke of Cumberland's character from this compilation, than what the most indolent reader may pick up from gazettes, news-papers, journals, and *my own history*, as the author affects to call some of his former performances upon the same subject, and written in the same manner. He takes his royal highness up when he was pretty full grown, without teaching him to read, write, or say his prayers, and without taking the least care of his education; but by a very comical contrivance, after his royal highness is dead, we have an account of his birth, &c. in a short note at the end of the work.

If any thing can recommend this heavy insipid performance, it consists of a few strictures concerning the battle of Fontenoy, and some other incidents of the war, for which the compiler quotes the earl of Crawford's name. We are not however certain, nor indeed does the fact merit an enquiry, whether they have not been already published in his lordship's Life, which was wrote by the same elegant pen. Left our readers should imagine we do this writer injustice as an historian, we shall quote the following very remarkable anecdote, vulgarly called a *plum-pew*, which the author has inserted in one of his notes. After he has mentioned the duke of Grammont's death at the battle of Fontenoy, 'Voltaire (says he) may be right: but the duke de Grammont's death happened in a singular manner: he was mounted on a fine white horse, at which some of the English matrosses fired several shot, for a small wager, to see who could bring him down; as they judged the rider to be an officer of rank. The shot that took place was fired off by one Baker, who told me the fact, for which he was rewarded with a pension of eighteen pounds a year.'

The ridiculous vanity of all smatterers in poetry is conspicuous in this author, for he is perpetually quoting in his notes verses from

from Pope's Homer, Milton, Shakespear, and other poets. As to the fidelity of his general narrative (though he is often mistaken in particular circumstances) we have nothing to object to it; and indeed, when we consider the lights he followed, it was not in his power, had he been so inclined, to have gone astray.

24. *Letters on the Importance of the rising Generation of the labouring Part of our Fellow-Subjects.* By Jonas Hanway, Esq; In two Vols. 8vo. Pr. 7s. Cadell.

The benevolence and philanthropy of this author is sufficiently expressed in his title-page. The letters which form the bulk of this publication have already made their appearance in a daily-paper; and therefore any quotation from them must be deemed inconsistent with our design.

25. *Letters on the British Museum, &c.* 8vo. Pr. 2s. Dodslcy.

These letters contain a very slight, and not very accurate account of some of the curiosities in the British Museum. One could scarcely expect, in so short a complement, to find a whole chapter employed in a dissertation on the life and character of Cleopatra, queen of Egypt, because under the piazzas of the Museum stand two pieces of marble which belonged to her Mausoleum. The substance of what we find concerning the mummies in this collection, is, we believe, to be found in other publications. No mention is made of the noble donor of the celebrated head of Homer, which he purchased from Dr. Mead's collection, and which is thought, from the liquefaction of the metal about the neck, to be the head of the statue mentioned by Cedrenus to have been consumed in a conflagration at Constantinople.

This little pamphlet may, however, serve as a Vade Mecum to a reader who is not too critically curious in visiting that immense repository.

26. *An Address to the Ladies, shewing how hazardous Matrimony is found to enter upon at this Time. Humbly submitted to their most serious Attention. Dedicated to Old Father Time.* By a Young Batchelor. 8vo. Pr. 6d. Wilkie.

The author of this Address pretends, that in the present age, it is hazardous for young batchelors to engage in matrimony, on account of the great attention which the ladies pay to dress, and the amusements of the town. On these topics he gives his advice: but his stile and sentiments are so flimsy and inelegant, that we cannot suppose any lady of taste will bestow a moment's attention on his performance.

27. *A short View of the present State of the Isle of Man ; humbly submitted to the Consideration of the Right Honourable the Lords of his Majesty's Board of Treasury. By an Impartial Hand.* 8vo. Pr. 6d. Cadell.

This small pamphlet is extremely well written, and exhibits a shocking view of the state of this new acquisition to the crown of Britain ; but from the patriotic character of the right honourable board, to which it is addressed, we entertain no doubt that all the grievances complained of will be speedily removed.

28. *A Scheme for the Improvement of the Broad Wheels.* By R. Whitworth, Esq. 8vo. Pr. 6d. Baldwin.

There is a race of mortals called Omnificibilists, of whom Dun Scotus was the founder. We do not profess ourselves to be of the fraternity ; and therefore, can give no other character of this pamphlet except saying, that we know the author to be entirely master of his subject.

29. *The Roscius ; or Spouters Companion : Being a Collection of Scenes, Soliloquies, Prologues, and Epilogues. To which are prefixed, some strictures upon Emphasis and Action. Carefully compiled by a Member of the Rose Society.* 8vo. Pr. 1s. 6d. Bladon.

This publication is made up of extracts from treatises on elocution, particularly Mason's Essay, and fragments of plays.

In this case our dramatic writers deserve compassion. Between the compiler and the spouter their situation is miserable : they are mangled by the one, and doomed to be murdered by the other.

30. *The Concubine : a Poem, in two Cantos. In the Manner of Spenser.* 4to. Pr. 2s. 6d. Doddsley.

A knight, as he was sauntering in the fields, is here supposed to meet a dairy maid.

‘ Right plump she was, and ruddie glowd her cheek,

Her easy waiste in milchwhite boddice dight,

Her golden locks curl'd downe her shoulders sleek,

And halse her bosome heaving mett the sight :

And gayly she accosts the sober wight,

Freedom and glee blythe sparkling in her eye ;

With wanton merrimake she trips the knight,

And round the younkling makes the clover fly :

But soon he starten up, more gamesome by and bye.’

In consequence of this interview she becomes his concubine ; and very soon afterwards the plague of his life. The effects of her superintendence are perceived about his house and gardens.

‘ All

' All round the borders where the pansie blue
 Crocus, and polyanthus powdered fine,
 And daffodils in tayre confusion grew,
 Among the rose-bush roots and eglantine,
 These now their place to cabbages resign.
 And tawdry pease supply the lillys stead,
 Rough artichokes now bristle where the vine
 Its purple clusters round the windows spread,
 And laisie cucumbers on dung recline the head.'

' The fragrant orchard, at her dire command
 In all the pride of blossome strewd the plain ;
 The hillocks gently rising through the land
 Must now no trace of nature's steps retain ;
 The clear canal, the mirrhour of the swain,
 And bluisht lake no more adorne the greene,
 Two dirty watering ponds alone remain ;
 And what ygoe the place of herbs had bene,
 Is now a turnip felde and cow yarde nothing cleane.'

The poet describes at large the vexation and infamy which the knight sustained on account of this connection. The moral is obvious ; the story simple ; the stile a pretty imitation of Spenser's manner in the *Faerie Queene*.

31. *Philodamus. A Tragedy. 4to. Pr. 2s. 6d. Dodsley.*

Of all the wretched performances by which the dramatic art has been disgraced, this perhaps is the vilest. The subject is a rape committed by the noted Verres and his associates in Lampacus, a city of Asia. In the course of the plot, the following drunken song is introduced.

' When Theseus left his Ariadne,
 (Fast in her bed the poor girl was a blinking),
 Drowned herself for grief she had nigh ;
 But second thoughts soon inclin'd her to drinking.
 Sh'illumin'd her face, till it shone with that brightness,
 It turn'd to a star, which gives proof of her lightness.'

32. *Genius : a miscellaneous poetical Epistle to the Author of Dido. By a Wappinner. 4to. Pr. 1s. F. Newbery.*

This production may be considered as supplemental to the *Rosciads*, the *Thepiss's*, and the other theatrical productions which have lately pestered the public. We can give no extract from it, as the satire appears to be entirely personal : neither does the humour which sometimes gleams in the author's lines, excite in us any desire to be farther instructed as to the grounds or propriety of the publication.

33. *To Francis Bindon, Esq; on a Picture of his Grace Dr Hugh Boulter Lord Arch-Bishop of Armagh, set up in the Work-house near Dublin, in Commemoration of his Charities in the Years 1739-40 and 1740-41. By T. H. D. Esq. 4to. Pr. 1s. Williams.*

Mr. Bindon's picture represents the arch-bishop at the altar, surrounded with objects of compassion. The poet pursues this idea, telling the painter, that if he could give greater expansion to his canvass, the munificence of his Grace might be displayed in a more ample manner. Having described a variety of distresses, he says,

‘ These scenes of woe should in perspective lie ;
The heart in sorrow only bring them nigh ;
Then to full view should godlike Boulter stand,
Wide scatt'ring round whole harvests from his hand.’

This piece was written about the year 1741, and is a juvenile performance.

34. *Letters from the Countess de Sancerre, to the Count de Narcé, her Friend. 8vo. Pr. 6s. Recket and de Hondt.*

A French meagre ragout ; all seasoning and no substance!

35. *An Address to the People of England, on the Manners of the Times. 8vo. Pr. 9d. Newbery.*

The wickedness of the nation is the subject of this address. The author's remarks and admonitions are extremely trite ; but they are pious and well-intended ; and in such cases, the candid reader will make favourable allowances:

36. *A View of the Trinity in the Glass of Divine Revelation : with some Reflections on Human Explications concerning that Subject. And a Defence of Private Judgment in Opposition to Blind Obedience. In three Dissertations. By a Layman. 8vo. Pr. 1s. Robinson and Roberts.*

There is nothing in this performance which is likely to recommend it to the attention of the learned and ingenious reader: The author signs himself A. Murray, a layman ; and probably he is of some occupation in which he may be of more service to the world, by his labours, than by writing dissertations on the Trinity.

THE CRITICAL REVIEW.

For the Month of June, 1767.

ARTICLE I.

An Inquiry, Historical, and Critical, into the Evidence against Mary Queen of Scots. And an Examination of the Histories of Dr. Robertson and Mr. Hume, with respect to that Evidence. The second Edition, with Additions. 8vo. Pr. 5s. Owen.

SINCE our former review of this excellent essay, the best judges of historical evidence have been of opinion, that it was decisive in favour of Mary queen of Scots, and a full refutation of the false and cruel charges brought by those who had an immediate interest in her destruction, against her person and memory. To this republication is added a considerable portion of new matter, which elucidates her innocence in so full a manner, as silently calls upon the candour of the two historians mentioned in the title-page to acknowledge, that they had not fitly considered the question between that unfortunate princess and her persecutors.

The circumstances through which Mary's memory suffered, were as extraordinary as her fate was atrocious. Her revenues, power, and authority, were scrambled for among her enemies, who could have no safety but from her detention and death, after they had partly persuaded, and partly forced her into what this author plainly proves to be the only exceptionable part of her conduct, her marriage with Bothwell, whom she had the strongest reasons to believe innocent of her husband's death. Buchanan, who had the best Latin pen then in Europe, was hired by a party in the state, to which he was appointed by her leading enemies, to asperse her, which he did with all the virulence that self-interest and his own cynic disposition could suggest; but the charges he brought against her were so foul, that they required to be supported by stronger

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evidences than an artful composition and a flowing style could produce. Specious reasoning and bold conclusions were not sufficient. Somewhat must be attempted so wicked as to exceed the belief of the public that men could be found daring enough to produce it, if forged; consequently it would be taken for granted that it was real. This plan was executed with a spirit which does honour to the infernal genius of its authors, by their publishing the forgeries of letters and sonnets, which this writer has so amply and so accurately disproved*.

Before we proceed to the new, and unreviewed, matter contained in this edition, it may be proper to carry on this recapitulation (we mean of the circumstances under which Mary had suffered) a little farther, by way of supplement to this Essayist's ingenious labours.

Camden, a timid, though decent, historian, in writing the life of Elizabeth, has attempted to vindicate Mary; but his performance is lame and insipid, and, in fact, was intended as a vindication of the conduct of the Cecil family, by whom he was grossly imposed on with regard to the queen of Scots. The reader can entertain no doubt of this, upon comparing the papers which the Cecils suffered him to insert in his history with those they withheld from his view, and which have since been published, and contain proofs of the blackest conspiracy against the dignity, the person, character, and life of that unfortunate lady. When Camden could produce nothing more satisfactory in vindication of Mary, it was no wonder if her enemies triumphed; if even Thuanus adopted the calumnies of Buchanan; and if through so respectable a channel they were received and believed in after-times, by the most moderate of all parties. Some expressions that have fallen from Sir James Melvil, and archbishop Spotswood, have strengthened this prepossession against her memory, because both of them were supposed to be her friends. With respect to Melvil, we are so singular as to wish, that this essayist, with his usual accuracy, had bestowed a few lines upon the authenticity of his Memoirs, of which we entertain some doubt. There can be none as to Spotswood; but his history is general. His subject does not lead him to consider Mary's case critically; and very possibly he might have had prudential reasons for treating it in the manner he did. But be this as it may, we are of opinion that this writer has fully answered all rational doubts arising from what may have fallen from their pens.

* See vol. ix. p. 421.

In the mean time, publications upon publications were multiplied in favour of Mary. Anderson and Jebb published collections relating to her history; lives of her were wrote in all the *polite* languages, adorned with elegant prints of her face. What did all this avail? The public believed her to be handsome, witty, generous, and affable—but, *hæret lateri læba. his arando*—it still believed her to be an amorous loose woman, to have carried on an intrigue with the murderer of her husband, and to have even acted as an accomplice in that black catastrophe.

The cause of Mary thus received its deepest wounds from moderate writers; writers who would not, what we may call, spoil the *bon ton* of history by critical investigations. *Erravi-mus cum patribus* (says Mr. H. and Dr. R.); we write from the authorities of Thuanus, Rapin, and hundreds of other moderate writers; and time has stamped a sanction on what we deliver. “I have, says one of those gentlemen, gone as far as possible in Mary’s vindication; but I cannot stir an inch farther. Consistency with my own character does not suffer me to pronounce Mary to be absolutely innocent of all the criminality alledged against her by her enemies.” With all due deference to the reverend author, this is saying nothing; for if she was not innocent, she was criminal. Having premised thus much, we now proceed to the new matter contained in this edition.

Our author having entirely overthrown Dr. R’s. arguments brought in support of the infamous letters supposed to have been written by Mary to Bothwell*, proceeds upon the same principles to investigate the authenticity of the sonnets; and shews, that they are so far from being without the characteristics which the Doctor has affixed to genuine productions (meaning imperfect hints, obscure intimations, and dark expressions), that it is impossible for the purest vestal to mistake the lewd tendency of their meaning, as they make Mary speak a language which would disgrace even a modern Drury Lane nymph. This must be a sufficient apology for our giving no extracts from this part of our author’s performance, sensible and irrefragable as it is. Two of Mary’s most declared enemies†, but who would think it sacrilege to descend from the *bon ton* of history into accuracy, have shrewdly observed, that had the earl of Essex been sixty-eight, it is probable queen Elizabeth would not have been in love with him. Apply this observation to Elizabeth’s rival Mary. Bothwell, at the time when she is

* Vide ut supra. † See a Catalogue of the Royal and Noble Authors, vol. i. p. 129.

said to have been enamoured with him, must have been considerably more than sixty, as appears from the evidences this author produces, and Mary was but twenty-four. Add to this, that even according to Buchanan's account he was then an old battered beau, and had gone through as many scenes of lewdness as any man in his time.

The next original matter added by our author to this edition, relates to the falsehood of Buchanan with regard to the intrigue between Rizio (who is confessed to have been a monster of ugliness, and considerably advanced in years) and Mary, which our author has discussed and confuted with his usual precision. We are sorry our limits will not admit of a quotation.

The new forgery of Murray and his associates is the subject of the next addition to this work, and is of the utmost importance to the subject. Mrs. Hume and Dr. R. imagine, that the queen must have approved of, and consented to, a match with Bothwell, because many of her friends subscribed the bond that warranted and preceded it. "I shall (says our author) fairly recite their arguments.

"First, say they, Bothwell, to induce the lords to sign the bond, gave out that the queen approved of it. *say, Murray and Morton*, at the conferences at York, did actually produce a paper, which they said was the consent of the queen, and a previous warrant for the nobles to sign the bond of association. And what Dr. Robertson is pleased to say confirms and amounts to a direct proof of queen Mary's approbation and consent to the above scheme, is the testimony of Sir James Melvill, who says, That he and his brother, having a secret correspondence in England with those who favoured the queen's pretensions to that crown, he received a letter from them, representing in strong terms what would be the fatal effects of her marriage with Bothwell, which letter he showed to the queen, and enforced with warmth; that she not only disregarded this remonstrance, but communicated the matter to Bothwell; whereupon, says Melvill, he was obliged to fly from court, until the earl's rage was abated. Melvill in the same account tells us, that lord Herries likewise remonstrated against the marriage, and conjured the queen on his knees, to lay aside all thoughts of so dishonourable an alliance.

"I shall make answer to these pretended proofs of the queen's consent, in the same order as I have stated them. And, *says*, There is no doubt that Bothwell would use every argument to induce the nobles to join in the bond of association in his favour; but this with no shadow of reason can be regarded as a proof of the queen's consent.

only, Of as little avail is the story of Murray and Morton, their pretending to show a paper, or warrant under the queen's hand, implying her consent. - This we shall, by and by prove to a demonstration to be a most gross forgery and imposition. We have already seen and examined several pieces asserted to be the queen's, which came from the same mint, that will not pass as current coin. The arguments against these in general shall not be repeated.

Had there ever existed such a paper as this pretended consent of the queen, would not those nobles, most of them the queen's enemies, who had signed the bond, have insisted on this warrant of the queen, by way of justification for their signing it? yet this they never pretended to do. "Conscious," as Dr. Robertson admits, "that their conduct in this affair would rebound little to their fame, the nobles always touch unwillingly upon it, and seem desirous that it should remain in darkness, or be buried in oblivion." Is not this a tacit admission of the Doctor himself, as if he was sensible that no great stress could be laid on this spurious paper? However, as this evidence has been introduced by these learned gentlemen, I must beg leave to examine him a little more narrowly before I let him pass.

The bond of association of the whole nobility and clergy, who attended the parliament, joining to acquit the earl of Bothwell of being accessory to the king's murder, and recommending him to the queen as a fit husband, was surely of great weight, and affords a very strong argument in her favour. At first glance, then, one must perceive of what importance it must have been to her accusers and enemies, most part of whom had signed this bond, to have taken off the force of that argument. We accordingly see them struggling hard to gain this point. The absurdity of being induced through fear to sign it, is equally ridiculous as false, and could never be believed. Besides, upon that supposition, the queen was left innocent, as being imposed upon; and they themselves, as aiding and assisting in the imposition, ought immediately to have retracted their forced declaration: in place of which, according to Buchanan and Lethington's account at York, "next morning, after signing the bond, by four o'clock, few or none of them were left in the town, but departed *without taking leave*."

To have shown, therefore, by an authentic writing signed by the queen, that *before* the nobility signed the bond, they saw her giving a previous consent; this not only afforded a plausible excuse for their signing it at her desire, but became an evidence of Mary's passion for Bothwell, and inclination to marry him.

‘ Now such a writing, says Mr. Hume and Dr. Robertson, was exhibited at York to the three English commissioners there, by Murray, Morton, Lethington, and George Buchanan, as the very first and chief piece of evidence against the queen. Let us see now the conduct of these persons in their exhibition of this important writing; and that the reader may judge for himself, we shall set down the recital of their procedure, in the very words of the English commissioners. “ They (meaning Murray and Morton) sent unto us the lord of Ledington, James Macgill, and Mr. George Buchanan, which *in private and secrete conference* with us, not as commissioners, *as they protested*, but for our better instruction, after declaration of such circumstances as led and induced to vehement presumptions, to judge her guiltie of the said murder, shewed unto us a *copy of a band*, bearing date the 19th Aprile 1567, to which the most part of the lords and councellors of Scotland have put to their hand, and, as they say, more for fear than any lyking they had of the same; which band contained two points; the one a declaration of Bothwell’s purgation (acquittal) of the murder of lord Darnley, and the other a general consent to his marriage with the queen:—*And yet in proof that they did it not willingly, they procured a warrant, which was now showed unto us*, bearing date the 19th of Aprile, signed with the queen’s hand, whereby she gave them licence to agree to the same, affirming, that *before they had such warrant*, there was none of them that did or would set to their hands, saving only the earl of Huntly.”

‘ We here see with what caution this paper is mentioned and shown to the three commissioners at York, *privately* and *in secrete conference*, and under a protest that in this they acted *not as commissioners*. This circumspection is very remarkable:—we shall see their reasons for it.

‘ Queen Elisabeth, after this, calling the whole commissioners on both sides to attend her council at Westminster, there, as has been related, the whole evidences which could in the least infer any presumption of guilt against Mary, are produced, and laid before queen Elisabeth and the English nobility in council. This very material writing, importing the queen’s consent and warrant to the nobility for signing the bond of association, will, no doubt, be thought to have figured conspicuously in the black list of evidences there produced against her, which are particularly enumerated and set down in the several journals at Westminster: yet, to our astonishment, no such paper appears among them, nor from first to last, during the whole procedure before queen Elisabeth and the English nobility, is one word mentioned of this most important paper.

This

'This behaviour of Murray and Morton is most striking! Let us examine their reasons for this mysterious way of proceeding, and for keeping back and concealing so material a piece of evidence which they had shown before at York.

* The credibility of the pretended *love-letters* and *Journals* which they produced against Mary, depended entirely on Murray and Morton's own affirmation, and Mary's denial, neither of which could directly be refuted, particularly *their* affirmation, while they took care to keep the letters in their own hands, and to refuse her a sight of them. It was quite a different matter with regard to this paper or consent of the queen, which, according to Lethington and Buchanan's tale at York, was produced and shown to the whole Scotch nobility and clergy, and was the *motive* which induced them, otherwise unwilling, to sign the bond in Bothwell's favour. If this fact had been true, this *previous* consent from the queen was their only justification; but if false and forged, what was the consequence of Murray's thus openly producing such a barefaced imposture? No other sure than this, that Mary's commissioners at London, the bishop of Ross, the lords Boyd and Herries, who all had signed the bond, must instantly have got notice of, and publicly detected the imposition.'

Our author, in his next addition, makes an apology for the queen's marriage with Bothwell; but, far from being a blind-fold advocate for her conduct, he admits it to have been a rash and ill-advised measure. Some readers of candour, however, may perhaps think, that circumstanced as Mary then was, it was unavoidable.

The next additional matter exhibits the characters of the three principal confederates against Mary. We wish the author had omitted the following account of their deaths, because the operations of Providence are by no means, to our perceptions, uniform in its distributions of either rewards or punishments. 'The unhappy end (says he) of each of the confederates was suitable to their crimes. Murray was assassinated, after a short enjoyment of his greatness; Morton fell by the hands of the executioner; and Lethington by his own hands!'

The last chapter of this work, which is entirely new, exposes Elizabeth's conduct to Mary; the severe treatment of that princess in England; and we think the author brings indisputable proofs of two very serious negotiations set on foot by Elizabeth and her ministers for privately putting her to death, first in Scotland, and when that failed, in England.

We shall make no other apology for the length to which this article has swelled, except that the subject, though uncommon, is interesting; and that the author has discussed it with abi-

sites equal to its importance, which is very great with regard to the brightest reign in the English annals; we mean in former times,

*II. The Beauties of English Poetry. Selected by Oliver Goldsmith.
2 vols. 12mo. Pr. 6s. Griffin.*

MR. Pope was the editor of Parnel's poems, and, like Dr. G. was persuaded by his bookseller to midwife into the world the beauties of the Italian poets who wrote in Latin. — He did not, however, perceive that his friend Parnel had imposed upon the public as an original composition (and it is considered as one of his best) a pretty close translation of a poem from Augerelli, one of the Italian poets he himself had published. We mention this as an instance how very mechanical the employment of an editor may become, when taken up merely on the credit of a name. Angeriani was another of those Italian poets; but we do not find that our bard ever discovered that his friend Atterbury stole his celebrated epigram on a lady's fan from the compositions of that elegant but unfortunate nobleman.

The author of the selection that lies before us, proceeds by the lump, which undoubtedly is the most sagacious method of performing the office he has undertaken. 'Nothing is so common and yet so absurd as affectation in criticism. The desire (we speak the words of his preface) of being thought to have a more discerning taste than others, has often led writers to labour after error, and to be foremost in promoting deformity.'

In consequence of this very diffident declaration, our poet ushers in his collection with Mr. Pope's *Rape of the Lock*, which 'is (says he) perhaps, the most perfect in our language. It exhibits stronger powers of imagination, more harmony of numbers, and a greater knowledge of the world, than any other of this poet's works.' In the preface to the second and third poems of his collection, the *Il Penseroso* and *L'Allegro*, he tells us, with the same tone of modest indistinction, that the introduction to both hurts an English ear. We agree with him, that the *Elegy* written in a Church-yard is overloaded with epithet; and we hope to see our countrymen fix the standard of poetical merit or demerit according to the scarcity or redundancy of that flilt in composition. Unmeaning epithets are the high heels of poetry, and spoil the graceful vigorous tread which if nature does not give the bard, she disowns him, as a bastard: well-chosen epithets, at the same time, are her greatest ornaments.

In

In the same meek spirit of diffidence and modesty, the editor dislikes the imitation of our old English poets, in general; in order to pay a compliment to mediocrity of genius recommended by good-humour and philanthropy. Cooper's Hill is admitted into this collection as one of the beauties of English poetry. Dr. Goldsmith perhaps would have acted with more consistency, had he pointed out the beauties of that beauty.—We cannot think with him, that the letter of Eloise to Abelard may be considered as superior to any thing in the epistolary way. The very harmony of numbers for which he commends it, we think destroys its merit; or, if the reader will pardon a pun, *Abelard*: it as to its epistolary qualities. This editor might have said, with great justice, that no composition, in any language, can equal its warmth, its passion, its ecstacy, and wildness.

What countryman was Ambrose Philips, who wrote the Epistle to the earl of Dorset from Copenhagen, the introduction to which this gentleman pronounces to be incomparably fine? Let the reader judge of this paragon from the four following lines.

“The hoary winter here conceals from sight
All pleasing objects that to verse invite.
The hills and dales, and the delightful woods;
The flow’ry plains, and silver-streaming floods.”

What profusion of unmeaning epithet? what namby-pamby in this incomparably fine opening!

Our unaffected editor, to advance his reader's taste, though not to impress him with any exalted ideas of his own, finds a crinoid in the numbers of Addison's Letter to lord Halifax from Italy, which greatly lessens the pleasure excited both by the poet's judgment and imagination. He says, at the same time, that had the harmony of this been equal to that of Pope's versification, it would be incontestibly the finest poem in our language.—We most humbly differ from the doctor as to both his propositions. We think Addison's numbers, in this letter, are as succulent (if not more so) as any of Mr. Pope's; and with all submission, we think, that in whatever dress it had been clothed, it would not have been incontestibly the finest poem in our language.

We adopt this gentleman's sentiments concerning the two odes for St. Cecilia's day by Dryden and Pope.—We know not whether the Shepherd's Week can be admitted as Mr. Gay's principal performance. Captain Macheath shall judge. We have no exception to his introduction of Mac Flecknoe by Dryden, and the Rhapsody of Swift. He ought to have told us that Mr. Pope's poem on the Use of Riches is a groupe of different

publications printed with pecuniary views. We never knew till this editor informed us, that Garth's *Dispensary* has been more praised than any other poem; and we think he ought to have omitted all mention of it, for the reason he himself acknowledges. We however agree with him in his sentiments of the remaining pieces exhibited in this volume.

The second volume of this publication is introduced with some pieces from Dr. Parnel, though we cannot agree with the extravagant praises bestowed on him by Dr. G. What countryman was Parnel?—We know not.—We are sensible that Thomson, author of the *Seasons* (whom this writer pronounces to be a verbose and affected poet) was a Scotchman. His episode of Palemon and Lavinia is here introduced rather for being much esteemed by the public than by the editor. Is this practice conformable to the professions made in the Doctor's preface? Why did he not, for the same reason, print *Pomfret's Choice*, which has gone through more editions than perhaps any piece of poetry in the English language. If Savage was (as is most certain) but an indifferent poet, why did he reprint his *Bastard*? We have no objection to his character of Mr. Moore; and we think he does no more than justice to Mr. Nugent's epistle.

Prior's *Hans Carvel*, notwithstanding its merit, ought to have been omitted in a selection of this kind. We are not absolutely certain whether Mr. Tickell was or was not an Hibernian; but we agree that the two specimens of his writing here produced, have great merit, though not to the extravagant degree this author supposes. Dr. Smollett we all know is a Scotchman, and must consequently be deficient in taste. Waller's *Elegy on the death of Cromwell* is next introduced; but a composition so bombastic and bolsterous ought not to have been introduced to exemplify the strength of thinking. We are sorry to find Dr. G. speak with such coolness of Dr. Young's *Night-Thoughts*, and, with something worse than coolness, of his *Satires*.—If Mr. Shenstone's ballads are not excellent, why were they admitted to a place in this collection, unless it was to serve as foils to the two admirable ones by Dr. Byron and Mr. Rowe, which follow?

Dr. Goldsmith says very justly, that the *Essay on Poetry* by the Duke of Buckingham, has been praised more than it deserves; we think a great deal more; and we are therefore surprised to find it in the volumes before us. Our author thinks that Swift's *Story of Cadenus and Vanessa* is but ill conceived in itself; and he does not know what Prior meant by his *Alma*, or the *Progress of the Mind*, with which this selection is closed.

We have used unusual freedom with the observations and collection of this editor, whose name we think deserves a respectable place in literature. We apprehend however, that in this production he did not sufficiently reconnoitre his ground. Its being designed for boys rather than men, ought to have rendered him cautious of being wanton in his criticisms, or unguarded in his publications; and national prepossessions ought to be banished from the republic of letters, which knows no country but the extent of the terraqueous globe.

III. *An Inquiry into the Principles of Political Oeconomy: being an Essay on the Science of Domestic Policy in Free Nations.* By Sir James Steuart, Bart. In two Vols. 4to. Pr. 2l. 2s. in boards. Millar, and Cadell. [Continued.]

IN our last Number we brought down the review of this work to the fourth chapter of the second book, in which the author treats of the difference between the prime cost, and selling prices of commodities. He thinks, that the more exactly every circumstance with regard to the whole analysis of many factories is examined, the easier it is for a statesman to correct every vice or abuse which tends to carry prices beyond the proper standard.

The author, we hope, will pardon us in saying, that we can have no idea of any statesman interfering in the commercial concerns of a free country. They are too delicate to be touched even by an assembly of statesmen (for such we shall suppose the British parliament to be); nor does that august assembly ever interfere in them, *nisi dignus vindice nodus*, but upon great and extraordinary occasions. Nothing ought to appear more uncontrouled, or can be more permanent, than the principles of commerce; and nothing ought to be so independent of a statesman, because they are self-evident; and, as they spring from mutual necessities, they never can be mistaken. The state, it is true, has in Great Britain left the standard of the staff of life to be fixed on certain occasions by proper magistrates; but that regulation considers bread not as a mercantile commodity, but as a necessary means of subsistence to society. In short, we do not know, at present, a board in England that has a power to regulate the price even of a pound of any commodity (except that of bread).

Our author distinguishes between passive commerce (by which he means drawing strangers to market) and active foreign trade, or the distribution of native commodities among other nations. He thinks that trade naturally encreases the numbers of mankind

kind in every country where it is established. He next returns to his statesman, and the principles which he must keep in view; in order to carry trade to perfection, by rendering it a means of promoting ease and affluence at home, as well as power and superiority abroad. We have no idea of a statesman having any connection with the affair; and we believe that the superiority which England has at present over all the world, in point of commerce, is owing to her excluding statesmen from the executive part of all commercial concerns. A single instance will illustrate what we mean. Lewis XIV. and his ministers took it into their heads to regulate their American provinces; and Charlevoix has given us an account (we believe a very just one) of the several operations, alterations, regulations, and arrangements they underwent!—What was the consequence?—The crown, company, and all concerned, year after year, were losers, and the Jesuits were the only gainers, because their traffic was in souls; a commerce in which no statesman has any concern. It is true, the legislature has a right to make trade contribute to the necessities of the state; but when we consider the system of British commerce, the whole of it, even in its severest restrictions, tends to self-preservation, and to prevent those evils which private interest might introduce.

This writer very accurately defines the difference between demand and competition in trade; and his reasoning on that head is full and satisfactory. He next considers the proportions between demand and supply, and examines how the equal balance between both comes at last to be destroyed. He thinks that domestic vices alone are not sufficient to ruin a trading nation; she must have rivals who are able to profit of them. He divides the degrees of subordination between man and man into four; 1. That of slaves upon their masters. 2. That of children upon their parents. 3. That of labourers upon the proprietors of lands. 4. That of the free hands, employed in trades and manufactures, upon their customers. We are sorry to observe too much of a foreign cast in this author's ideas. The dependence of slaves upon masters has no existence in England. Even a negro bought by the master's money is no slave, because the laws will oblige that master to maintain him, and will punish him if he misuses him. The dependence of children upon parents has no relation to any species of political economy, because it results from a common principle of nature. The dependence of labourers on the proprietors of lands in England, we think, is a convertible term, because we are not sure, whether the proprietors of lands may not more properly be said to depend upon their labourers. The same observation extends to the relation between manufacturers and customers.

to which does not the customer depend upon the manufacture of a commodity, without which the customer cannot live? Were a carpenter destitute of a plane, or a saw, how could he subsist? All these terms, therefore, we think are convertible.

I In the fourteenth chapter of this second book, this writer shews that trade and industry are not essential to security and happiness; and by making an analysis of Lycurgus's plan of government, he proves that its perfection was entirely owing to the simplicity of the institution. We have more than once, in the course of this Review, disapproved of all the system of Spartan government; no part of which, we think, is applicable to social life. They were a nation of brutes, and appear the more so, the more we are conversant with their history.

The next chapter of this work treats of the application of general principles to particular modifications of trade. The author enquires into the difference between those branches of foreign trade which make nations depend on each other necessarily, and those where the dependence is only contingent. The subsequent part of his lucubrations upon trade are really interesting to this nation; but even his recapitulations, though instructive, are too copious to be abridged.

The third book, which treats of money, contains such variety of matter, that the author found advantage in dividing it into two parts. In the first, the principles are deduced and applied principally to the domestic circumstances of Great Britain, in the year 1760, when this book was written. In the second, the interests of foreign trade, and the state of coin in the two great commercial nations with whom we are in correspondence, are taken in. As this part of our author's work does not admit of any analysis on account of its intricacy, we shall present our readers with a general view of it from the introduction.

In an inquiry like this, where, at almost every step, we find it branching out into new relations, which lead to different chains of consequences, it is of use to have recourse to every expedient for connecting the whole together.

For this purpose, an introductory chapter at the beginning of a new subject seems necessary.

The reader will have observed that the last chapters of the preceding book (those I mean which treat of the circulation of the balance of wealth and of circulation) have been writ with a view to introduce the subject of money.

I thought it better to anticipate some principles by introducing them directly with those of trade, than to introduce this part of my subject as a new treatise.

The

‘ The assistance our memory receives from such a distribution must compensate the inconvenience of a few repetitions.

‘ I have, in the last chapters of the second book here referred to, had occasion to mention, and slightly to point out some essential differences between coin and paper money. I have shewn the great usefulness of the latter in supporting circulation.

‘ Although, in giving the definition of paper money in the twenty-sixth chapter of the second book, I mentioned credit as being a term synonymous with it; yet this was done only for the sake of simplifying our ideas: one of the best expedients for casting light upon an intricate subject. It is now requisite to point out the difference between them.

‘ Symbolical or paper money is but a species of credit: it is no more than the measure by which credit is reckoned. Credit is the basis of all contracts between men: few can be so simultaneous as not to leave some performance, or prestation, as the civilians call it, on one side or other, at least for a short time, in suspense. He therefore who fulfils his part, gives credit to the party who only promises to fulfil, and according to the variety of contracts, the nature of the prestations, or performances, therein stipulated, and the security given for fulfilling what is not performed, credit assumes different forms, and communicates to us different ideas. Paper credit or symbolical money, on the other hand, is more simple. It is an obligation to pay the intrinsic value of certain denominations of money contained in the paper. Here then lies the difference between a payment made in intrinsic value, and another made in paper. He who pays in intrinsic value, puts the person to whom he pays in the real possession of what he owed; and this done, there is no more place for credit. He who pays in paper puts his creditor only in possession of another person's obligation to make that value good to him: here credit is necessary even after the payment is made.

‘ Some intrinsic value or other, therefore, must be found out to form the basis of paper money: for without that it is impossible to fix any determinate standard-worth for the denominations contained in the paper.

‘ I have found no branch of my subject so difficult to reduce to principles, as the doctrine of money: this difficulty, however, has not deterred me from undertaking it. It is of great consequence to a statesman to understand it thoroughly; and it is of the last importance to trade and credit, that the money of a nation be kept stable and invariable.

‘ To circumscribe combinations as much as the nature of this subject will admit, I have in the first part adhered to a deduction

discussion of general principles, taking by way of illustration, as I go along, the present state of the British currency.

In the second part, I shall examine the effects of turning coin into a manufacture, by superadding the price of fabrication to its value; and point out the consequences of this additional combination upon exchange, and the interest of trading nations.

In the course of this disquisition upon coin (a subject to which this author has paid a very extraordinary attention) he considers the great difference between the present situation of Great Britain, and what it was at, or soon after, the time of the Revolution. He thinks that the scheme of Mr. Lowndes, which was so solidly refuted by Mr. Locke in the year 1695, was eligible in 1760, and consequently is so now; and perhaps the reader may be pleased to see this writer's general notions upon the subject.

I. That there was then no possibility of determining what the current value of a pound sterling was. It varied every month, and was daily declining. At present it is nearly of the same standard as it has been for many years.

II. The money-unit then had nothing to preserve it at any determinate value. The silver, to which it was affixed, was clipped three times in a year, while the gold sought its value as a commodity. At present the gold cannot vary: the guinea is fixed, and must pass for 21 shillings, let the silver be ever so light; and this gives a determinate value to the pound sterling.

III. In 1695, the whole disorder had been coming on with rapidity; at present it has advanced with imperceptible steps: consequently,

IV. At that time the number of permanent contracts which stretched beyond the æra of the debasement of the standard, were many; at present they are few.

V. In 1695, a money'd interest was hardly known. The rich had their money in their chests; now they have it in their pocket-book.

VI. The difference between the currency and the legal standard in 1695, was one half: at present it is one twentieth.

VII. The debts of the nation did not then exceed 12 millions; now they exceed 140*.

VIII. Many sums then had been borrowed on assignments of certain branches of the excise, the amount of which was uncertain, and deficiencies (which in such cases are unavoidable)

* In 1766.

Notes

were

were not made good to the creditors. At present all is paid in determinate sums of pounds sterling.

IX. And lastly, the question was not understood. Locke and Lowndes *sist*, but did not *see* distinctly, wherein the difference of their sentiments consisted: and those who only *feel* never describe with perspicuity.

It was then generally imagined that a *pound* could never be more than a *pound*; but at present people know how to reckon coin by grains, and see clearly that 1718 is more than 1638.

For these reasons I apprehend, that a scheme, similar to that proposed by Mr. Lowndes, may now be mentioned without offence; that the people of Great Britain are just now as good judges of what is for their interest, as they were in 1695. And if the decision of a former parliament is alledged in favour of the old standard, I answer, that such arguments are only good, when people are disposed to pay a greater deference to the sentiments of their fathers than their own; which I am apt to believe is not the case at present.

We shall not forget ourselves so far as to decide upon the propriety of this writer's notions of a subject, to which authorship is very foreign. It is, however, doing him no more than justice to say, that he writes like a man entirely acquainted with his subject, which is at present, perhaps, of more importance than any other to the public of Great Britain.

[To be continued in our next.]

IV. *The Ignorant Philosopher. With an Address to the Public upon the Parricides imputed to the Families of Catas and Sirven. Translated from the French of M. De Voltaire. 8vo. Pp. 4s. Bladon.*

WHETHER this is really the production of M. De Voltaire's pen, or whether the foreign booksellers have chosen to ascribe this piece to him, in hopes of establishing its reputation, we will not pretend to determine: but if he be really innocent of the charge, as he frequently avers upon similar occasions, it must be acknowledged that the present writer has been very successful in imitating his style and manner. There is, indeed, a great similitude between this and some of M. De Voltaire's pieces, particularly his *Candide*; which every reader must be convinced of, who compares Art. 26. with many passages in that book.

This

This writer says, 'In my various peregrinations in search of instruction, I met with some disciples of Plato: Come along with me, said one of them; you are in the best of worlds; we have far surpassed our master. There were in his time only five possible worlds, because there are but five regular bodies; but now there are an infinity of possible universes; God has chosen the best; come and you will be satisfied with it. I humbly replied, The worlds which God might create, were either better, perfectly equal, or inferior. He could not chuse the worst. Those which were equal, supposing such to be, could have no preference; they were ever completely the same; there could have been no choice amongst them; to fix upon one or the other was just the same. It was therefore impossible that he could avoid chusing the best. But how could the others be possible, when it is impossible they can exist?

'He made some very curious distinctions, incessantly assuring me, without knowing what he said, that this world is the best of all really possible worlds. But being just then tortured with the stone, which gave me most insupportable pain, the citizens of the best of worlds conducted me to the neighbouring hospital. In the way, two of these perfectly happy inhabitants were carried off by two creatures of their own likeness: they were loaded with irons, the one for debt, the other upon mere suspicion. I know not whether I was conducted into one of the best possible hospitals; but I was crowded amongst two or three thousand wretches like myself. Here were many defenders of their country, who informed me, that they had been trepanned and dissected alive; that they had arms and legs cut off; and that many thousands of their generous fellow-countrymen had been massacred in one of the thirty battles fought in the last war, which is about the hundredth million war since we have been acquainted with wars. One might also meet in this house about a thousand persons of both sexes, who resembled hideous spectres, and who were rubbed with a certain metal, because they had followed the law of nature, and because nature had, I know not how, taken the precaution of poisoning in them the source of life. I thanked my two conductors:

'After a very sharp iron had been thrust into my bladder, and some stones were extracted from this quarry; when I was cured, and I had no farther complaints, than a few disagreeable pains for the rest of my days, I made my representations to my guides. I took the liberty of telling them there was some good in this world, as the surgeons had extracted four flints from the center of my torn intrails; but that I would much rather that bladders had been lanthorns than quarries. I

spoke to them of the innumerable calamities and crimes that were dispersed over this excellent world. The boldest of the two, who was a German, and my countryman, told me, that all this was a mere trifle.

‘ Heaven was peculiarly propitious to man, when Tarquin violated Lucretia, and she stabbed herself, because the tyrants were thereupon driven out, and rapes, suicides, and war laid the foundation of a republic which conferred happiness upon those they vanquished. I had some difficulty in agreeing to this happiness, I did not immediately conceive the felicity of the Gauls and Spaniards, of whom it is said, Cæsar put three millions to the sword. Devastation and rapine appeared to me things somewhat disagreeable; but the defender of optimism did not quit his hold; he persevered in telling me, like Don Carlos’s jailer, “Peace, peace, it is for your good.” Having, however, at length, run him pretty hard, he said, that we should not consider this mere globule, where every thing is jarring; but that in the star Sirius, in Orion, the Ox’s-Eye, and elsewhere, every thing is perfect. Let us, then, go thither, said I.

‘ A little theologist then took me by the arm; he told me, in confidence, that those folks were very dreamers; that it was not in the least necessary that there should be any evil upon earth; that it was expressly formed that there never should be any thing but good; and in order to prove this, you must know that things went on in this manner formerly for ten or twelve days. Alas! I replied to him, it is a great pity, reverend father, that things did not continue so.’

This certainly is Voltaire’s sarcastic strain, at least, well imitated; and the sceptical doubts, which are very numerous in this production, are no less tinged with this author’s style and manner.

What this writer says in favour of toleration in religious matters, must certainly be agreeable to every good Christian, not infected with the rage of fanaticism, superstition, or bigotry. The religious mummeries and ridiculous ceremonies still preserved in many Romish countries, he very justly ridicules. Amongst others the annual procession at Toulouse, during the secular games, is so picturesque, that we think it will convey a very strong idea of this enthusiastic folly to the reader.

‘ At first, the coblers, in ceremonial habits, carry the head of the first bishop of Toulouse, and prince of Peloponnesus, who incontestably held the see of Toulouse before the death of Jesus Christ. Then come the tylers, loaden with the bones of all the children that Herod put to death one thousand six hundred and sixty-six years ago; and though these children were

History of the Charitable Foundations at Church-Langton. 419
buried at Ephesus, like the eleven thousand virgins at Cologne,
as all the world can testify, they are nevertheless interred at
Toulouse.

• The dealers in old cloaths display a bit of the virgin's
gown, which they take great care of, and which they pur-
chased of a female Jew-dealer at the fair of Beaumaire.

• The relics of St. Peter and St. Paul are carried by the
fraternity of taylors. These probably were the dresses made
for them by the habit-maker Dorcas; for as to their bodies,
it is certain they are at Rome with their keys.

• Thirty dead bodies next pass in review. If these mum-
meries only were considered, they would be ridiculous and dis-
gusting. Piety deceived is nevertheless piety. The foolish
people may, at all events, fulfil their duty (especially when
the Police is exact) though they carry in procession the bones of
four thousand children put to death by the wise command of
Herod in Bethlehem. But so many dead bodies, which upon
this occasion serve only to create a remembrance of four hun-
dred citizens who were put to death in 1562, can make but a
very shocking impression upon the minds of the living. Add
to this the black and white penitents, who march in this pro-
cession, with a cloth mask over their faces, resembling ghosts,
and greatly increase the horror of this doleful festival. The
people retire with their heads full of phantoms, their hearts
seized with the spirit of fanaticism, and filled with gall against
their brethren, who are insulted by this procession. In this
manner, people formerly came from the Chamber of Medita-
tions amongst the Jesuits: the imagination is inflamed at these
objects, and the soul becomes atrocious and implacable.

As to the merit of the translator, we think he has entered
into the spirit and true manner of his author; though there
are some few errors which we are willing to impute to the
press.

*V. The History of the Rise and Progress of the Charitable Founda-
tions at Church-Langton: Together with the Different Deeds of
Trust of that Establishment. By the Rev. Mr. Hanbury. 8vo.
Pr. 6s. Doddsley.*

GENEROUS disinterested charity is so uncommon, that
we cannot even censure those who suspect it to be a spe-
cies of insanity. Mr. Hanbury's charity, the subject of the
present performance, was originally of a very particular con-
struction; because, though it tended to make the receiver
rich, it was not to make the donor poor; and was designed to

answer all the ends of benevolence, without any of the inconveniences attending, what we may call, mad good-nature.——

Mr. Hanbury, when only twenty-six years of age, in 1751, followed the natural bent of his inclination in forming what seems to be a most amazing seminary of good works; for he planted an incredible number of trees of different sorts, and persevered under the most discouraging circumstances, in completing his plan upon the following very charitable proposals:

‘ I. That the gentlemen who will favour me with being trustees, meet at Church-Langton the 26th day of September, 1759, and continue this meeting annually.

‘ II. That a sale be published in all the public papers, and a catalogue printed of all the various trees, shrubs, and plants, to be disposed of, with the prices annexed.

‘ III. That if the money arising from the sale amounts to 1500*l.* the interest of that sum shall be annually employed in decorating the church of Langton, by building an organ, and doing other things which may make it proper for the reception of so honourable a society: a *sketch* of the intended decorations will be presented to each trustee for his inspection.—And as the interest of that sum will not only maintain an organist, but a schoolmaster; let a school be built at Langton, under such regulations as will be presented to the society, and such others as they shall think expedient.

‘ IV. That if the 26th of September happens to be Saturday or Sunday, the trustees meet on the Monday or Tuesday following; that they keep up the number of trustees, which number I desire may be twenty-four; and which society I wish may be continued in that number to the end of the world.—Twenty-three of those trustees to be gentlemen of probity and worth, and the rector of Church-Langton to be the twenty-fourth, as a co-operator with them, and a member of the society.—At this grand meeting let every thing be enquired into, whether their officers have done their duty; if not, to be re-proved or turned out by the society.—Let a decent, not extravagant, dinner be provided for the trustees, and a sermon preached by some minister whom they shall appoint, either in praise of church-music, the duty of decorating religious houses, charity in general, or the wonders of the creation.

‘ V. That on the day of their meeting, not only a sermon be preached, but, that God in all things may be glorified, Handel’s or Purcel’s *Te Deum* be performed.—This will give spirit to the congregation, and excite an holy emulation in all Christian duties; since there is no sort of devotion which tends more towards depressing the man, and elevating the Christian, no kind of worship so forcible to provoke unto love and unto good.

good works.—Let, therefore, a collection be made at the church-door, as at the feast for the Sons of the Clergy. This will be a foundation for the said charity, and all well-disposed persons may have an opportunity of shewing their readiness to favour the design.

VI. That, as we have the greatest reason to believe the charity will amount to more than 1500 *l.* if it should arise to 4000 *l.* then an hospital be founded at Church-Langton, for the maintenance of poor people, and relief of the really distressed.

VII. That, when the charity amounts to 10,000 *l.* which by accumulating unexpended interest, and an annual sale of trees, it may rationally be supposed to do, the society found schools in other parishes, where they are wanted, decorate churches where they see occasion, and purchase advowsons of livings, to be in the gift of the society; by which means they will be further enabled to give encouragement to virtue, by presenting unprovided-for clergymen of uprightness and integrity, men that are true to every just and honest cause; in short, such men as act up to every principle of Christian obedience.

VIII. That, as I have been at a considerable expence, when the charity gets beyond 2000 *l.* I shall be reimbursed my principal, or part of it at least, out of the principal of the charity.—I don't desire to load the charity with my expences, until it is strong enough to bear it; nor do I desire the least fee or reward for my trouble, except the pleasure which will naturally result to me from being connected with gentlemen of worth and integrity, in a scheme for the public good, and the reflection that even my private innocent amusements have that laudable end in view.

IX. That two of the trustees be annually chosen treasurers for this charity, to continue in, or quit that office at the end of the year, at their own pleasure, or the request of the society.

X. That when the principal of the charity amounts to 2500 *l.* a secretary be appointed, whose business shall be to receive and execute all orders, for such will be passing and repassing at all times of the year, as well as at the meetings; to keep all accounts, receive money, and pay it immediately in to one of the treasurers; go all requisite journies; and, in short, be always in the way, and ever at the command of the society.—And, that this person may be less expensive to the society, I propose, that he may be a clergyman, perhaps a neighbouring curate; and that the society may raise his curacy to 60 *l.* or upwards, per ann. so as to make a decent provision for himself, and, which will be requisite in this case, his

horse.—That if he be deficient in any one branch of his duty, he shall immediately be discharged ;—and I humbly request the society, that, as he must necessarily pass so much of his time with me, I have the nomination of him. I will take care to choose one whose character and abilities will stand the test of the strictest examination.

It may, perhaps, be unnecessary to inform the reader, that this charitable institution, simple and natural as it appears upon paper, was attended with considerable expence and trouble, through the many disappointments Mr. Hanbury met with in the execution of his generous project, which at last proved successful.

VI. Clio : or, a Discourse on Taste, Addressed to a young Lady
Small 8vo. Pr. 1s. 6d. Davies.

YOUNG smatterers in poetry and the *virtu*, have generally a passion to exercise their talents on the subject of TASTE ; and, we are sorry to say, it is commonly with no better success than just to prove themselves destitute of what they take so much pains to describe.

The ancients knew of no such term. Horace speaks of the *mens divinior atque os, magna sonaturum* ; and gives us several noble indications that he possessed true ideas of the sublime and beautiful, as do many of the most celebrated writers of antiquity ; but we remember no encomiums they pass upon *taste*, which of all the human senses is the most variable, and sometimes the most groveling and unnatural. The term was first caught by the modern French from the Italians ; from them it was transplanted into England, where it has been cultivated with so much success, that it has made more fops in literature than perhaps any other word in the English language. It has been applied even to genius as well as to poetry, to Shakespear and Milton as well as to Rowe and Addison, without making any distinction between writings which are felt, and those that are relished.

The publication before us is far from being the worst of the kind we have seen. It contains all the common-place reflections on its subject ; and consequently the reader must expect that Rollin and other French writers, who never aspire to the conception of any thing above mere poetry, the works of a Corneille or a Racine, are leading authorities in this discourse. The writer endeavours to prove there is such a thing as a standard of taste.

The

The taste (says he to his patrons or pupil) we spoke of may be defined, at large, a clear sense of the noble, the beautiful, and the affecting, through nature and art. It distinguishes and selects, with unerring judgment, what is fine and graceful from the mean and disgusting; and keeping a strict and attentive eye on nature, never neglects her but when nature herself is in disgrace.

All our species that are perfect bring the first principles of taste with them into the world. Rollin produces instances of universal taste in music and painting: "A concert, says he, that has all its parts well composed and well executed, both as to instruments and voices, pleases universally: but if any discord arises, any ill tone of voice be intermixed, it shall displease even those who are absolutely ignorant of music. They know not what it is that offends them, but they find somewhat grating in it to their ears; and this proceeds from the taste and sense of harmony implanted in them by nature. In like manner a fine picture charms and transports a spectator who has no idea of painting. Ask him what pleases him, and why it pleases him, and he cannot easily give an account, or specify the real reason; but natural sentiment works almost the same effect in him as art and use in perfect judges."

A writer upon taste surely ought to know, that the definition he has laid down in the above passage, is false and absurd. If taste could distinguish and select with unerring judgment, it would cease to assume that name, because it would become judgment itself. To say that what is called taste is *unerring*, is contradicted by every hour's experience in the fine arts. Every connoisseur has his favourite in poetry, painting, architecture, and so on through all the provinces of literature; but all cannot be *unerring*, for truth has only one principle. All of them, however, may be beautiful. One critic may admire the painting of sentiment, another, that of passion. The works of two masters may express the same subject, though in very different manners; and this, perhaps, is one of the strongest objections which lies to the word *taste*, the operations of which are arbitrary, say sometimes constitutional; and depend upon the structure of the nerves, and a thousand other circumstances that influence or determine it. Let this writer judge whether it is consistent with good writing to say, as he does in the passage before cited, that *taste* keeps a strict and attentive eye on nature.

With regard to Mr. Rollin's observation of a universal taste in music, it is liable to the same objection; for it is nonsense in terms. Had he substituted the word *ear* instead of his favourite term, we should, it is true, have had no objection to the pro-

priety of the expression; but we are afraid that the observation, in fact, is false. We believe there are in this island of Great Britain fifty thousand people, with all their organs of hearing perfect, who know no difference between the good and bad execution of a grand piece of music.—As this author makes no violent professions of being an original; as his intention is generally moral and good-natured, and many of his observations very just, we shall here dismiss him without any further animadversions on his stile and manner.

VII. *Free and Candid Disquisitions relating to the Dissenters. Part the First. Being an Essay towards a Reformation in their Mode of conducting Public Worship. In which are contained some occasional Animadversions on a late Publication, entitled, Public Prayer, a Treatise in two Parts, &c. 12mo. Pr. 3s. Johnson.*

THE author's design in this performance is to recommend written forms of prayer, drawn up by ministers themselves, to be ordinarily made use of in dissenting congregations, as the method of prayer, which he apprehends to have greatly the advantage of any other. His plan, however, does not require, that every syllable of a prayer should be written down, or that a minister should confine himself to the very words which are before him; but that, in praying, he should use the same liberty which a good preacher would use in his sermons; that he should occasionally vary his expressions; that he should introduce any pertinent thoughts, which may arise in his mind in the pulpit; and that his prayers themselves should be varied at discretion.

What the author has offered on the subject before him, he modestly proposes to the sober and candid attention of the Dissenters in general, and especially such of them as have, of late, discovered an inclination to liturgies; all the uses of which, he thinks, would be superseded by written forms of devotion.

Before he proceeds to specify the particular advantages attending the scheme he proposes, he points out some of the principal objections which lie against both liturgies and extempore prayer.

Against liturgies it is alledged, that a set form of prayer, by continual repetition, becomes tiresome and disagreeable; that it has a tendency to promote a habit of indolence; that it cannot be adapted to all the particular cases which may occur; that it lays both minister and people under many restrictions; and is an insuperable bar against all farther improvements in the mode of worship.

In the second chapter he considers the disadvantages of extemporary prayer: and in this case he appeals to experience. 'Some, he says, who use extemporary prayer, are so much at a loss for thought and expression, as to discover great discomposure themselves, and to discompose many of their audience. Others, though more fluent in their delivery, fall into such improprieties in their language, or manner, as are highly unbecoming in the worship of God, and greatly offensive to the more sensible part of their hearers. Many use such low, or singular expressions, as often excite the diversion of the gay, and the contempt of the grave. Others express themselves in such inaccurate language (if it be always strictly grammatical) as must make the more learned part of their audience blush for them. And many (may I not say? the majority of) dissenting ministers run into so verbose, diffuse, and perplexed a style, that their hearers must wait a considerable time, before they can adopt their petitions. Their sentences consist of so many clauses, and such long parentheses, as either render them wholly unintelligible, or require a more close attention, to comprehend the sense of them, than hearers in general are disposed to give, or indeed, than is consistent with a proper exercise of devout affections. But, besides these inaccuracies of expression (and even where they are generally avoided) ministers, who pray *extempore*, too commonly fall into some great improprieties in their *manner*; to which they can scarcely pay a proper regard, while their invention is labouring for sentiment or expression. A disagreeable tone of voice, an harsh unnatural pronunciation, a violent and indecent motion of the hands, or the head, or a shocking distortion of the countenance, are improprieties which commonly attend extemporary prayer.

'These and the like improprieties, continues this writer, are very unfavourable to devotion. When ministers, especially the young and diffident, have nothing to depend upon, but their own invention, or at most, a few scattered materials in their memory,—the fear of failing is apt to put them into a disagreeable trepidation, and naturally fills them with a degree of anxiety, which is inconsistent with the exercise of devout affections, and which every impropriety in sentiment or language will generally increase.---The improprieties which affect him, will, for the most part, proportionably affect his hearers, and often in a greater degree. His hesitations, or his blunders will discompose them; his oddities divert or disgust them; the triteness or the flatness of his expressions will render them careless and inattentive; and, especially, the intricacy of his language will greatly contribute to restrain and suppress those devout affections, which ought, at all times, to be employed in the

the worship of God. I stay not to reason on this matter; I only appeal to fact. Let the most partial friends to extemporary prayer say, whether there is that outward appearance of devotion, in those assemblies where it is used, as there is, where a liturgy is read; or rather, whether there are not all the marks of negligence and indevotion. Do the people in general seem to be praying? Would any stranger, coming in amongst them, think that they were? It is a notorious fact, that multitudes seem to be quite otherwise employed. They too frequently, alas! betray the thoughtless and indevout frame of their minds, by an indolent posture, a drowsy aspect, an unmoving and vacant face, a wandering eye, an indecent smile, or other improprieties of behaviour. And, even among those who seem best employed, the generality appear, not to be so properly praying themselves, as hearing the minister pray.

There are many other disadvantages attending extemporary prayer which this writer particularly and fully considers. He then proceeds to recommend written forms, and attempts to prove, that they have all the advantages of a liturgy and extemporary prayer, and several others peculiar to themselves.

The use of notes, he says, prevents all the inconveniences of extemporary prayer; it secures, or ought to secure, those who lead the devotions of the people, from any great improprieties of expression, of which men of sense may sometimes be in danger; it is a curb on the fancies and passions of men, which, even where the heart is devout, may carry them beyond the bounds of propriety; it prevents that hesitation and embarrassment, which is too often observable in dissenting ministers; it guards them against any great discomposure, which a variety of circumstances may occasion; it is a good relief to the memory, and invention, and thus renders the business of prayer more easy and pleasant to those who conduct the service; and effectually prevents those discouragements under which young ministers among the dissenters often labour, and from which some of them are not free, so long as they live. In the use of such forms, the mind has nothing to do but to attend to the exercise of suitable affections; and therefore is most likely to be devout. Nor do ministers alone reap the benefits of this method of prayer: the people themselves have a proportionable share in them; when those who conduct public worship, not only express themselves with propriety, but are composed, serious, and devout, it certainly has a happy influence upon the attention, and devotion of the people. Such, he says, are the advantages of written forms in common with liturgies.

He goes on to shew, that the scheme he proposes has all the advantages of extemporary prayer; that it admits of as much variety

variety as can be desired; that it gives the minister an opportunity to adapt his prayers to all particular occurrences; that it lays him under an obligation to diligence; and gives him scope for the exercise of his devout affections.

Besides these advantages it has others, he thinks, which are either peculiar to itself, or do not immediately belong to any of the former heads. By this method, he says, a minister may avail himself of all the helps which are to be met with, in the compositions of others, and in the sacred writings; he may provide against all inconveniencies which may arise from indisposition, or the discomposure of his mind; he may be able to appropriate more time to the immediate worship of God than is generally allowed in dissenting congregations; and he may furnish his memory with materials for extemporary prayer on any emergency.

There are some objections which may be urged against this mode of conducting public worship, which the author endeavours to remove; and, in order to give more authority to his arguments, he observes, that many of the best writers among the Dissenters have shewn their approbation of written forms, and given ample proof of their antiquity; and that dissenters, by rejecting them as unlawful, act inconsistently with their own principles and practice.

At the conclusion he offers some rules for composing prayers, on the preceding plan.

The whole subject is treated in a very fair and sensible manner; and the writer proves incontestibly, that the reformation he proposes, would redound to the honour of the Dissenters.

The only point in which his arguments appear defective, is, in proving that written forms have all the advantages of a liturgy. It is a satisfaction to the worshipper to know beforehand what prayers are to be offered; but this cannot be known, if the minister varies his form; if he does not, he might with equal advantage use a stated liturgy. The prayer-book is perhaps of no small service to devotion. It often restrains a gazing eye, and a wandering imagination, and fixes the attention to the business in hand. The common people readily join in those petitions which they see and know; but use an arbitrary form, and they do not pray; they only hear the minister pray. Yet let us suppose them attending the minister—who would not prefer a liturgy, drawn up by men of distinguished abilities, before any of those crude compositions which ministers in general would occasionally produce?—Be this as it may, the scheme which our author recommends, if carried into execution, would redound to the honour of the Dissenters, as it would enable them to conduct their public worship with dignity and

and propriety, and avoid those contemptible effusions abounding with tautology, nonsense, and impertinence, which are generally delivered under the name of extemporary prayer.

VIII. *Memoirs of the Court of Portugal, and of the Administration of the Count D'Oeyras. Taken from a Series of Original Letters. Written in French. 8vo. Pr. 2s. 6d. Bingley.*

WE have * already reviewed a publication containing the most interesting part of this pamphlet with regard to Great-Britain as a commercial state. The minister whose name is expressed in the title-page, D'Oeyras, is here treated as being not only the source of all the oppressions which the English merchants meet with in Portugal, but of all the internal disturbances which have within these twelve or fourteen years past afflicted that kingdom. We are not even certain, whether the earthquake in 1755 was not (according to this author) owing to him; but it is plain, that he was in a great measure indebted to that calamity for the advancement of his power.

This memoir-writer insinuates as if the horrid executions of the Aveiro and Tavora families were in consequence of a sham plot invented against them by the favourite; and gives us a detail of their persons and punishments, which contains very few particulars not published about that time. After this shocking tragedy was over, the favourite was raised to the post of prime-minister, created an earl, and had a regiment of dragoons assigned to him as a guard to his person. He was preceded through the streets by drums beating, and a law was published making it treason to speak ill of the minister. We are next presented with a detail of the military and other measures he took to secure the royal, that is to say, his own, authority, and which he employed for persecuting the antient nobility. Without pretending to answer for the truth of all the facts, we shall state a few instances of this minister's tyranny, chiefly in order to impress our fellow-subjects with a grateful sense of the happiness they enjoy under a British government.

All great assemblies were prohibited, unless with leave; and numberless other precautions taken, that things might remain as they stood.

Count d'Oeyras, arrived at this zenith of grandeur and power, displayed his rage against the antient nobility of Portugal; in a very extraordinary manner; and exhibited a resentment not to be fatiated. He proceeded to exasperate his master

* See Vol. xxii. p. 364.

at the whole order of the Grantees, by representing them as a factious and disloyal body, and in consequence was permitted to tyrannise at pleasure over them. Almost every day brought with it the imprisonment of some or other of the Portuguese nobility: among them the Count de Ribiera was arrested, and carried to prison, where he still continues, though his crime is yet unknown.

Cagliaris, the Captain of the Queen's Guard, soon followed; his abilities, integrity, and resolution, rendered him incapable of stifling reflections which were too obvious to the meanest Portuguese. He was arrested whilst ill of an ague and fever, and in that dangerous condition conveyed to a damp dungeon, in the fort of Saint Geam, situate on a rock at the mouth of the Tagus, the spring-tides in which often overflowed the floor of the cave where he was confined. His physician represented his ill state of health, and the danger that must arise to his patient from a confinement in such a place; but this remonstrance not being attended to, death soon put a period to Cagliari's sufferings. His body was buried in the most obscure manner, in the neighbourhood of the fort, and his widow, a lady, of the house of Holstein, banished to a solitary habitation, where she drags out a miserable life, in want and distress, not being so much as permitted even to return to her own country, though she has frequently petitioned for that purpose. His two sons are confined in the fort of St. Uvall, and probably for life.

This nobleman had two brothers, one a Knight of Malta, who happened to be at Paris at the time of Cagliari's misfortune, the other was then in Portugal; the latter was instantly banished to Mertola, where he still continues, and the former was ordered to return home; but being aware of the Minister's power, and unrelenting temper, he refused to obey, and was outlawed; the French king, commiserating his condition, gave him the command of a regiment in his service.

The next victim of this Minister's fury was the Count d'Ovedos, a nobleman of the royal blood, advanced in years, and so zealous of his Sovereign's and Country's dignity, that he had greatly impaired his fortune by maintaining a figure in his master's service, superior to his abilities. This nobleman never loved the Favourite; and the King having observed that Carvalho's house had escaped the earthquake, which his Majesty attributed to the kindness of heaven, in return for his minister's virtues and goodness, the Count d'Ovedos, who happened to be present, jocularly said, that if it was a mark of heaven's approbation of the Minister's virtues, that his house had escaped the earthquake, the common prostitutes must equally

equally be esteemed paragons of virtue, and high in the favour of their Maker, as the *Rua Saja*, or street where they lived, had not suffered.

* The Count d'Ovedos had suffered immensely by the earthquake; he had lost two whole streets by that calamity, so that this royal eulogy on the Favourite seemed an indirect satire on the Count, as it touched him very sensibly in his reputation; it is not to be doubted therefore but that this nobleman was stimulated by the recollection of his own ill fortune, to resentment, on hearing the minister's character thus recommended on so unreasonable an account. The answer, however, cost the Count his liberty, and probably his life, for he was soon after arrested and thrown into prison, where he still continues, if alive, without being ever admitted to know his offence.

* This aged nobleman, when arrested, was used very cruelly by the magistrate who took him into custody. For the latter went to the Count's house before his usual hour of rising, and understanding, as he expected, that the Count was not stirring, he burst into his bedchamber, drew his poniard, and laying his hand on the Count's breast, told him he was the King's prisoner, and that if he moved he was a dead man. The Count awaking, and recollecting himself a little, said, Doctor, it is not your poniard that frightens me, but the King's commands compel my submission; and my allegiance to my Prince obliges me to obey his orders, by whatever messenger he sends them.

* When it is reflected, that the Count was a soldier from his cradle, and the magistrate, a Doctor at Law, this answer of the Count's not only shows his coolness, and the peculiar temper for which he was famous; but displays, in a very humorous light, the absurd behaviour of a man, who being a civil magistrate, knew so little of his office as to think his poniard of more efficacy than his orders, especially in a place where the Count, with a single call, could have had assistants who would soon have dispatched him.

* The Duke de la Foens, a prince of the blood, and next heir to the crown, after the extinction of that branch of the royal family now on the throne, has been many years in banishment, and at present resides in Germany. The cause of his exile is variously talked of; by some it is said, that this misfortune befel him on account of a passion he entertained for the granddaughter of the Marchioness de Tavora, who was beheaded; and that his crime consisted in being seen on his knees before this young lady. Others, that he was banished because he advised his elder brother, as heir in entail to an estate settled by the king, Don Peter, on the second branch of the royal family, not to relinquish his right to it. For on the death of the Infant,

Don

Don Francisco, uncle to his present Most Faithful Majesty; Don Antonio, another uncle, and brother to the deceased, pretending to his estate, it was also claimed by the nephew, Don Pedro, brother to his majesty; but this difference was amicably settled between the two parties; the Infant Don Pedro remaining possessed of the estate, and a compensation being allowed Don Antonio for it, and after him to Don Manuel, another surviving brother of his. But the rights of Don Miguel, who had likewise been named in the same will, and was the father of la Foens, still remained unsatisfied. La Foens was therefore desired also to accept of an accommodation, but to this he never would consent.

My King, said he, has a right to command my personal service, as well as my whole fortune, when he pleases, when the good of my country calls me out to danger; but I hope he will not take it amiss, if I refuse to give up the rights of my family, which came to me by proximity of blood, and which I ought to transmit to succeeding generations.

He was called Don John de Bragança, and before his retirement to Germany, resided some time in England under the title of Duke of Bragança.

Even the two natural brothers of his Most Faithful Majesty could not escape falling sacrifices to the despotism of the minister. The elder was inquisitor-general, the minister directed him to licence a book concerning confession, in which it was contended that, on some important occasions, it is lawful to discover what is revealed under the seal of confession; this proposition is known to be so contrary to the doctrine of the Romish church, that the Prince refused compliance. Count d'Oeyras went to his house, in order to persuade him. The discourse at this interview grew so warm, that the Count called the Prince traitor; and the latter drew a poniard on the Count. A younger brother of the Prince, by accident, being present, interposed, and prevented further mischief. The elder, who had drawn on the Count, repaired immediately to the palace, but could not gain admittance; and the next day his house was surrounded by soldiers. Both the Princes were taken into custody, conveyed to prison, and their effects confiscated, without even the form of a trial.

Much about the same time, it may be truly said, that above forty or fifty of the lesser nobility underwent the same fate, insomuch that all men were struck with fear and amazement at the detachments of dragoons perpetually traversing the streets, conducting some miserable victims in close chaises to the places of their confinement, where they were never to be heard of more.

Our limits will not permit us to give farther quotations from this pamphlet, which is full of so many atrocious facts committed, and daily committing, by this minister, that, compared to him, Sejanus was a saint, Richelieu a lambkin, Mazarine a Nathaniel, Wolsey a hermit, and Buckingham a Socrates. The performance, supposing its contents to be authentic, merits the attention of every British subject; and even men of speculation may reap considerable advantages by perusing it. The translator (if this publication is really a translation) is not always happy in arranging his periods, and making the proper distinctions between persons introduced into the same sentence or story.

IX. *The Annual Register, or a View of the History, Politicks, and Literature, for the Year 1766.* 8vo. Pr. 5s. Doddsley.

WE have, more than once, given a favourable character of the volumes preceding the publication now before us. The History of Europe, which takes up the first forty-eight pages, is this year composed with great precision, moderation, and, we think, impartiality. The Chronicle, which is the next division, with its appendix, is, as usual, exact; and the author, had he been willing, could not have committed a fault in his next division, viz. that of State-Papers.

We cannot think the compiler has been very happy in his selection of characters. He has presented us with extracts from the Memoirs of the Marchioness of Pompadour*, which are evidently forgeries of some little bustling Frenchman acquainted with certain capital facts and personages; and the author is certainly the most complete master of effrontery that ever took pen in hand, to publish, as he has done, the ridiculous silly effusions of his own brain for those of Sir Robert Walpole. The characters of the emperor Charles V. and his son Philip II. of Spain, are not only ungraceful and ill-drawn, but false and partial, when examined by the truth of history. The same may be said of the Account of the Life and Writings of George Buchanan, extracted from the French of Mons. le Clerc. In this account we find little more relating to Buchanan's person than what was published by himself, except a few tawdry particulars relating to Camden and Thuanus. The manner in which those two historians were imposed on, has been fully cleared up by several late publications, which this compiler ought to have consulted before he reprinted it.

* See Vol. XXI. p. 442.

Clerc's account. In the sketch of Sir Francis Walsingham's Life, the compiler discovers still greater ignorance. He says, that the famous letter written by Sir Francis and secretary Davison to Sir Amias Poulet, was, so far as he can find, first published by Mr. Freebairne, in the Romance of the Queen of Scots, translated from the French. Next follows a copy of the letter, with which we shall not here trouble the reader, as it has been published in many histories. The objections urged to its authenticity by this collector are curious. He tells us, that the original is lodged in the Harleian library, with Sir Amias's answer; but he is not sure whether the letter is signed by Walsingham's hand, though he acknowledges that it is well known.

With the like critical abilities, he thinks, that Walsingham was too cautious a minister to trust a letter (which Davison, in a postscript, earnestly desired might be burnt) into the hands of another. This compiler ought to have known, that the same caution which impelled Walsingham and Davison to desire their letter to be burnt, prevailed upon Poulet to keep it. To say the truth, dissimulation even with one another was the characteristic of Elizabeth and all her ministers. Cecil, afterwards earl of Salisbury, was as cautious as Walsingham, and trusted to the honour of James I. and his Scotch ministers, for burning all the dangerous letters he wrote to them before Elizabeth's death. But, behold! they were carefully preserved, and are faithfully printed from the originals, with the very postscripts and passages requiring them to be burnt.

Secretary Davison's capacity (says our collector) makes no very great figure in history: but we are sure it is quite inconsistent with Sir Francis Walsingham's known cautiousness, cunning, or call it what you please, to trust a dangerous letter out of his hands, and stand to the chance of having it burnt. This author is mistaken in every word of this passage. Davison was one of the ablest ministers, as well as one of the most polite scholars in Europe; and it was to his caution that the request of burning the letter was owing. But to put the authenticity of the letter quite out of the question, it may be proper to inform the reader, that so far back as the year 1722, long before the appearance of Freebairne's book, Dr. Mackenzie, in his *Lives of the Scots Writers*, published not only the letter in question, but the apology made by Davison himself, from his own writing, and which does not leave the smallest doubt as to the reality of the intended murder; so well do the facts, dates, and circumstances, agree. This compiler is so very uninformed, as not to know that the date of the letter is after Mary's trial and condemnation by her judges.

Some curious particulars, of the life of Mr. Wycherley the poet, next follow. We have some objections to the *curiosity* of those particulars. In the first place, we more than suspect that this is not the first time they have been published; and in the next, we are not a little doubtful as to their authenticity. Lastly, we think that the character of Mr. Wycherley as a wit and a poet, has been most egregiously exaggerated.

This division of characters is closed with one of Cromwell, and a parallel between him and Montrose, by the Abbe Raynal. Our collector, in printing those characters, proves himself to be a mere enthusiast for French publications. 'In debate, says he, Cromwell was the most eloquent, and in an assembly of divines the most learned — Chance and natural temper, continues he, which determine the conduct of other men, did not influence the most inconsiderable of his actions.' We believe, if the most ingenious romancer in England had been employed to draw a picture of Cromwell which should be the real reverse of his true character, he could not have succeeded better than this Abbé has done. We shall add one passage more, as a specimen of French discernment. 'Montrose, says this Abbé, had an integrity of heart, which always fixed him in the interest of his king and country.' — 'Vanity, continues he, properly made his character.' Very metaphysically distinguished, indeed, Mr. Abbé!

As to the remaining part of this collection, it would be doing the compiler injustice not to acknowledge, that it contains many excellent and instructive extracts from the most approved authors, poets, and philosophers of the present times.

X. Letters in different Subjects; in Four Volumes: Amongst which are interspersed the Adventures of Alphonso after the Destruction of Lisbon. By the Author of The unfortunate Mother's Advice to her absent Daughters. Vol. III. and IV. 8vo. Pr. 5s. Bristow.

THE merits of this lady, as a writer, are so well known by her former publications, that it would be unnecessary for us to say any thing of her literary abilities, and her manner of writing. It may be sufficient to observe, in general, that these letters contain many sensible remarks, and indisputable proofs of the writer's penetration and judgment.

Some of the principal subjects of the preceding volumes are here continued. Several of these letters are calculated to give a just representation of the author's character. With that view, many additional anecdotes are related, and her conduct, on

several
x. 2

several occasions in the early part of her life, which has been misunderstood, is accounted for, by being placed in a proper light. From these little incidents young minds may derive no inconsiderable advantage, by being led to reflect on the consequences of inconsiderate actions. Here also some useful hints are suggested to those people, who, by meddling in matters which they do not understand, or in which they have no business to interfere, often do an irreparable injury, where, perhaps, they mean to be of service.

Some of these letters are of the philosophical kind, upon predispositions and innate ideas; others contain some short stories, some little pieces of poetry, observations on marriage, the improper method of treating young children, and other subjects of importance.

In the following letter the reader will find some very useful advice.

‘ To Mr. B——.

‘ Dear Sir,

‘ It was by mere accident, that I received your two last letters unopened, and I must begin this by chiding you for being so careless in the direction, notwithstanding I had told you that some others had met with a contrary fate by being carried to a person of the same name in my neighbourhood; neither is this all I have to find fault with you for; your late behaviour at —— (so thoroughly inattentive to all the punctilio's that you ought *there* particularly to have remember'd, which has this moment been told me) is yet more blameable. Do not wrap yourself up so much in philosophical contemplations, as to be above a necessary regard to the common occurrences and duties of life. There are but few young men to whom such a caution would be necessary—I will acknowledge that you have chosen the better part, but let me add in the words of the same person on another occasion,—These things ought you to have done, and not left the other undone.

‘ I am pleased with the account of the rational manner in which you pass your time—Had a man nothing else to do in life but to improve his mind and please himself, such a situation would be by far the most eligible; but you know there are many other duties to be discharged, though these vary according to the different ranks and views of mankind; yet all have *some* that cannot be dispensed with, and which it ought to be their principal care to qualify themselves for the discharge of.

‘ 'Tis high time for you, my good friend, to quit retirement and books, and to bend your studies towards men and manners; these are never to be known by report; we must

mix amongst men to acquire any useful knowledge of mankind. The more we see of the world, the more cause, perhaps, may we find to dislike it. Pride, passion, selfishness, envy, malice, and falshood too generally prevail.—Fools are the dupes of knaves, honesty is made the prey of craft; the good daily suffer from the designs of the bad; the rich oppress the poor; the poor revile the rich, and general discontent seems to reign amongst all ranks of men. Sincerity is become an empty name, and offers of friendship but unmeaning sounds, which custom and common consent have made it esteem'd a mark of ignorant innocence to place any confidence in.

'Such is the world on whose public stage you are hastening; how necessary therefore is a competent knowledge of it to guard against the surrounding evils that must be encounter'd. Books are here of but little use; experience only can teach this intricate science, without which the best understanding, and the brightest genius will never make it's way to the esteem of more than the discerning few, who only can do justice to intrinsic merit.

'Quit therefore your favourite studies, bid adieu to caves and cottages, to H——'s pleasing shades, and think no more of that retirement which now grows every day more prejudicial to you. The mind, whose chief delights consists in the encrease of knowledge, and the enjoyment of a rational society, is too apt to confine itself within too narrow a sphere of action, and prefer the pleasing and improving conversation of a few valuable friends to all the hurry, and hypocrisy that must be encounter'd in a public life; but this disposition indulged would in time rob the commonwealth of all its most useful members. Those who are capable of being serviceable to the community, are indispensably bound to mix in society with a view of being so; the advantages which may thereby be reaped to their private fortune ought to be only the secondary consideration; for when that unhappily becomes the first, 'tis the bane of every noble and generous sentiment. Let it be your principal point to make a *good* figure in the world; that can only be done by a proper discharge of all the private, domestic, and social duties of your station in it; this will secure to you the esteem of the wise and virtuous, and you need not then fear acquiring a deserved fortune, which, under proper restrictions, is a laudable endeavour in any young man who is not born to the possession of an estate.

'You are much mistaken in believing, that by what you call the *study* of history, you are encreasing your knowledge of men and manners; I know several persons who are perfectly acquainted with all the best histories of every kingdom in the known

known world, can tell you almost every memorable event in every reign, describe the views and designs of every king and every minister that have made any great figure, and point out the supposed cause of almost every revolution that has happened; yet these people are totally ignorant of the customs and manners of their own country; acquainted only with books, they know not how to mix in conversation, or to behave with propriety amongst men, are the objects of ridicule in every company, and the constant dupes of all who think it worth their while to impose upon them; ever mistaking appearances for realities, and wholly unaccustomed to the reading mankind, seldom penetrate into the motives of actions, or the views and designs of the persons about them.—This is to be acquired only by the study of men, and such an accurate observation of the general tenor of their actions, as may enable us to investigate their different characters, and lead, almost with certainty, through a thousand false appearances, to the true motives of their conduct toward ourselves.—This knowledge you will soon find extremely necessary to you, and ought to lose no time in attaining it; the immense advantage you will reap from the acquisition will more than repay the trouble it may cost you.

‘ I thank you for the poetical part of your epistle, which is pretty. Your genius wants just that sort of cultivation you are giving to the spot described; the flowers in either lose half their beauty from being too much crowded, which produces a general confusion. The greatest difficulty you will find in forming elegant compositions will be that of confining your imagination within proper bounds, and lopping off every shoot, that, however beautiful in itself, separately considered, tends only to obstruct the general beauty of the whole. You know you are never to expect flattery from me, but will always have my real sentiments with that perfect freedom which becomes my professions of being,

‘ My dear Sir,

‘ Your sincere friend, &c.’

The subsequent letter on the necessity of beginning the formation of the temper in the earliest infancy, merits the attention of those who are concerned in the management of children.

‘ To LOUISA.

‘ I can never be unwilling to comply with any request of yours, my dear Louisa, but little more can be added to the general directions my last contained, and your own good judgment will suggest all that is necessary without any assistance.

It will at once occur to you that as opinions can as easily be made habitual as customs, it is a matter of great moment, to give an early habit of thinking rightly, and that this will more effectually be done by the general tenor of the conversations that pass in the hearing of children, than by any particular instructions address'd to themselves. Thus, for instance, if they always hear cleanliness mentioned as a matter of essential consequence, finery with contempt, and those people spoken of as insignificant triflers who discover any regard to the shew of dress, they will insensibly acquire a habit of esteeming cleanliness the only material part of their own dress, without paying any sort of attention to the ornaments of it. I have seen the effect of this method in a child, who, at four years old, gravely censured the weakness of a person's judgment that had admired his new buckles. In the same manner benevolence to mankind, compassion toward the brute and insect creation, and every other good principle may be implanted in infancy, and insensibly improved and strengthened in the mind, 'till right opinions are so habitually rooted as to influence every part of the conduct through all future life; which is seldom, if ever, effected by formal precepts and grave instructions. What children imbibe as by accident from the sentiments of others, always make a stronger and more lasting impression than any lessons which appear to be intended peculiarly for themselves. This may, perhaps, be owing to the constrained attention required in the latter case, whereas in the former it is always voluntary, and, if not checked, will be constant from their natural curiosity. This curiosity, properly managed, is the best ground you can have to work upon, yet I have often with concern heard children so severely reprimanded for it as to make them afraid of seeming to hear the conversations that passed in their presence: on the contrary, not the least notice should apparently be taken of their attention, while every thing said before them should be regulated by the expectation of it. On this account chiefly the bringing them into mix'd company is injurious, as the contrariety of opinions will be apt to confuse their minds, which, to be advantageously form'd, must be us'd to a perfect sameness of sentiment in all whom they converse with, or are attended by. Here also the great difficulty is to meet with servants who will minutely observe every direction given them, which is a point of so much consequence as to deserve the utmost care. You will here see the necessity of extending your instructions to them even to the most trifling circumstances, that nothing may be left to their own judgment, which can never be depended on; and that those servants who particularly belong to the nursery should only be admitted into it, nor on any occasion others
be

be allowed to converſe with them *there*, for reaſons too obvious to need repeating.

“ The impropriety of one cuſtom may not, perhaps, from its being ſo general, occur to you with all the ſtrength it deſerves; I mean that of promiſing wives and husbands as a diſtant reward for the good behaviour of children; to which may be added the no leſs abſurd practice of teaching them to give each other that appellation almoſt as ſoon as they can ſpeak. I believe, my dear Louiſa, you need only reflect ſeriouſly upon the effect this muſt neceſſarily have on their young minds, and on the conſequences that may naturally be ſuppoſed to follow from it, to ſuggeſt to yourſelf all I could ſay on the ſubject. Your judgment is ſufficient to direct you in all the new relations you are entering upon, and your invariable inclination to diſcharge your duty will ſecure a conſtant attention to the dictates of it; nor have I the leaſt doubt of your ſetting an example, in every reſpect, worthy of imitation, and conſequently of your enjoying through life as great a ſhare of happineſs as this imperfect ſtate can admit of, to be encreaſed only by that unalterable felicity beyond the grave, which muſt be the reward of virtues like your's.—This opinion continually affords the ſincereſt pleaſure to

“ Your affectionate, &c.”

The adventures of Alphonſo are intended to enforce an opinion, that mankind are under the protection of a ſuperior order of beings, by whom, if it is not their own fault, they will be guarded from all real evil. In this ſtory ſome characters are introduced, which ſeem to be taken from the life.

XI. *Tables and Traſts relative to ſeveral Arts and Sciences.* By James Ferguson, F. R. S. 8vo. Pr. 4s. Cadell.

THE ſcience of aſtronomy has at all times received additional improvement by the help of tables and inſtruments properly calculated and conſtructed for determining the places, motions, and other phænomena of the planets, both primary and ſecondary. The oldeſt tables of this fort are the Ptolemaic, found in Ptolemy's *Almageſt*, and were, ſo long ſince as 1252, corrected by Alphonſo XI. king of Caſtile, and thence called the Alphonſine tables.

The invention of ſuch machines or inſtruments as are now called Orreries and Planetariums, is alſo of an early date. The firſt we have any mention of is that of Archimedes, generally called Archimedes's ſphere. This famous machine was of a very complex nature, and conſiſted of a ſphere, not of circles,

but of an hollow globular surface of glass, within which was a piece of mechanism to exhibit the motions of the moon, the sun, and the five planets. The next orrery we find mentioned is that of Posidonius the Stoic, in Cicero's time, eighty years before the birth of Christ; and of which that illustrious orator says, "If any man should carry this sphere of Posidonius into Scythia or Britain, in every revolution of which the motions of the sun, moon, and five planets, were the same as in the heavens each day and night, who in those barbarous countries could doubt of its being finished (not to say actuated) by perfect reason?" What would Cicero say, were he now to rise from the grave, and see his barbarous Britain abounding in orreries of various kinds and sizes, with all the improvements they have received since the age in which he lived!

The most considerable articles in this performance are the tables and precepts for calculating the true time of new and full moon in any given year and month, from the creation of the world till the 6000th year after the end of the present century; and the description of some new and useful improvements which our author has made in the several kinds of orreries for explaining the usual phenomena of the celestial motions: these, in our opinion, are executed in a very judicious and careful manner.—Mr. Ferguson's method of facilitating the learner's conception of the motions of the planetary system being rather uncommon, we shall take the liberty to transcribe the following as a specimen of it. "The dome of St. Paul's is 145 feet in diameter. Suppose a globe of this size to represent the sun; then, a globe of $9\frac{7}{8}$ inches will represent Mercury; one of $17\frac{1}{8}$ inches, Venus; one of 18 inches, the Earth; one of 5 inches diameter the Moon (whose distance from the earth is 240,000 miles); one of 10 inches, Mars; one of 15 feet, Jupiter; and one of $11\frac{1}{2}$ feet, Saturn, with his ring four feet broad, and at the same distance from his body all around.

"In this proportion, suppose the sun to be at St. Paul's; then Mercury might be at the Tower of London; Venus at St. James's palace; the Earth at Marybone; Mars at Kensington; Jupiter at Hampton-Court, and Saturn at Cliefden: all moving round the cupola of St. Paul's as their common center."

With regard to placing of sun-dials, p. 73. "I must, continues our author, make an observation, that may, perhaps, seem a very odd one to most people, which is, that if the dial be made according to the strict rules of calculation, and be truly set at the instant when the sun is on the meridian; it will be a minute too fast in the forenoon, and a minute too slow in the afternoon, by the shadow of the stile; for the edge of the shadow that shews the time is even with the sun's foremost

most edge all the time before noon, and even with his hindmost edge all the afternoon, on the dial. But it is the sun's center that determines the time in the (supposed) hour-circles of the heaven. And as the sun is half a degree in breadth, he takes two minutes to move through a space equal to his breadth; so that there will be two minutes at noon in which the shadow will have no motion at all on the dial. Consequently, if the dial be set true by the sun in the forenoon, it will be two minutes too slow in the afternoon; and if it be set true in the afternoon, it will be two minutes too fast in the forenoon. The only way that I know of to remedy this, is to set every hour and minute division on the dial one minute nearer XII. than the calculation makes it to be." How it is possible that Mr. Ferguson, who, in other cases, has given many instances of his mathematical understanding, should so totally want it in this, is difficult to ascertain. Surely that gentleman could never imagine the shadow of a gnomon to be at rest while the sun itself was in motion; and to suppose the sun without motion for the space of two minutes near the time of noon, is too absurd to merit a refutation.

In the remaining parts of this treatise, the author has interspersed several curious and interesting particulars relating to the various branches of mixed mathematics, which cannot fail of being useful to the diligent reader; and, notwithstanding the mistake abovementioned, (the only one of consequence in the whole performance) we will venture to pronounce it a work of very considerable merit.

XII. *The Nautical Almanac and Astronomical Ephemeris, for the Year 1767. Published by Order of the Commissioners of Longitude, 8vo. 6s. Nourse,*

WE are given to understand in the preface to this very extraordinary performance, that at the desire of the commissioners of Longitude, the Rev. Nevil Maskeline, Astronomer-Royal, drew up the explanation and use of the articles contained in the Nautical Ephemeris, and the instructions, with examples, for finding the longitude at sea, by help of the same; that he also collected and calculated the sixteen first pages of tables requisite to be used with the Ephemeris; computed the table of proportional logarithms, which also seemed to him absolutely necessary to clear this method of any remaining difficulty; and likewise added explanations of all the tables, and a correction which may, he says, be applied by the curious to the effect of refraction on the moon's distance from a star, found by Mr. Lyons; or any other

other method, on account of the barometer and thermometer. This reminds us of a scheme which a very ingenious person (lately dead) proposed some few years ago, for ascertaining the most advantageous times, depending upon the different pressures of the atmosphere, for purchasing diamonds, and such other jewels, as are usually sold by weight; but as the principles upon which his calculations were founded, seemed to tend rather towards raising the height of silver in his own pocket, than affecting that in the tube of the barometer, the design met with no encouragement.

With regard to the utility of the work before us as an astronomical ephemeris for facilitating the calculations to be used in determining the longitude at sea, by an observation of the apparent distance of the moon from the sun or a fixed star, we think it will prove of very little service to mariners, on account of the difficulty and prodigious labour attending the operations required to produce the necessary corrections; not to mention the confused and almost unintelligible method in which they are described. But granting it were otherwise, what advantage could be gained, after all these tedious and operose calculations were made, to obtain the correction of perhaps only a few seconds, when, at the same time, the very method of taking the distances as abovementioned is, in our opinion, subject to much greater variation, (upon an optical account) according to the different latitudes in which the observer shall happen to be situated, than all the corrections obtained by the ephemeris put together can possibly compensate?

We apprehend our readers will be able to form an exact judgment of the merit of the Nautical Ephemeris by the following extracts.

To find the effect of refraction and parallax.

In Table I. find what number answers to the two altitudes of the moon and star, the lesser of the two altitudes being found at the top of the table, the other in the first column on the left hand.

Prefix the index 2 to this number (considered as the decimal part of a logarithm) and add it to the logarithmic cosecant of the apparent distance of the moon and star, and abating 10 from the index of the sum, find what natural number answers to it in the table of logarithms.

From this number subtract that corresponding to the given distance, and to the lesser of the two altitudes in Table II. if the distance is less than 90° , or add them together if the distance exceeds 90° ; the remainder or sum is the effect of refraction in seconds; which added to the observed distance, gives the distance cleared of refraction.

In

• In any of the cases falling on the right hand of the black waving line, or if both altitudes exceed 50° , the effect of refraction may be had at once by Table III.

• To find the effect of parallax.

• Add together the proportional logarithm of the moon's horizontal parallax, the logarithmic cosecant of the star's altitude corrected for refraction, and the logarithmic sine of the distance cleared from refraction; the sum, abating 20 from the index, will be the proportional logarithm of a first arc.

• Add together the proportional logarithm of the moon's horizontal parallax, the logarithm cosecant of the moon's altitude corrected for refraction; the sum abating 20 from the index, will be the proportional logarithm of a second arc.

• Then, if the distance is less than 90° , the difference of these two arcs is the principal effect of parallax (or parallax in distance); which added to or subtracted from the distance corrected for refraction, according as the first arc is less or greater than the second, will give the distance corrected for the principal effect of parallax.

• But if the distance exceeds 90° , the sum of the two arcs is to be taken instead of their difference, and is to be subtracted from the distance corrected for refraction.

• In Table IV, in the column marked above with the distance, find the two numbers answering to the parallax in distance and in altitude, their difference is the second correction of parallax in seconds; which, added to or subtracted from the distance corrected for refraction and principal effect of parallax, according as the distance is less or greater than 90° , will give the correct or reduced distance."

Here follow four examples, which take up no less than seven pages in their operations, and these are succeeded by ten pages of supplemental tables, whose construction and uses in correcting the corrections already made, are exemplified in nine pages more; then comes the instructions for finding the longitude at sea by help of the Ephemeris; these, with two examples serving to illustrate their use, fill the last two-and-twenty pages of this treatise.

An ingenious mariner who has been many years used to the sea-service, upon inspecting the Nautical Almanac, made the following remark, with which we shall conclude this article. "That in very long voyages the precepts there delivered might probably be of use, with regard to the determination of the longitude; but, in short trips to sea, he apprehended they would be altogether useless, because the voyage would certainly be ended before the necessary calculations with their proper corrections, &c. could possibly be made."

XIII. *Crito, or, Essays on various Subjects. Vol. II. and Last.*
12mo. Pr. 2s. 6d. Doddsley.

THIS publication is a kind of centaur, half political, half metaphysical; that is, one part of it is intelligible, and the other unintelligible, we are afraid, even to the author himself; and were it otherwise, perhaps, (as the French saying is) "the play would not be worth the candle." Disquisitions upon the nature of the Godhead, and the origin of good and evil, are in themselves pernicious to society, unless they tend to some particular doctrine for the present, or future, good of mankind. We can almost defy the most subtle metaphysician to prove, that his and the labours of all his confraternities on those subjects, ever reformed a rake, or converted an atheist.

This writer dedicates his performance to his dear little non-entities of the twentieth century; and his dedication, which forms almost half the contents of the book, is executed with some humour.

'In the first place, says he, I hope, as all authors do, to be in higher estimation with your worships and ladyships, than with my contemporaries. We great men are but moderately valued in our own times; but this slight is made up to us by posterity. For we live on after we are dead; and the older we grow, we grow the greater. By the time you come upon the stage, *Crito* will be a sort of little antient; consequently will begin to be a little venerable.

'Besides this, I expect you twentieth-century gentlemen and ladies to be of a more composed way of thinking than my contemporaries; for whom, I assure you, it is not a little difficult to know how to write. The very truth is, ever since our great Political Conjurer (who will be very well known in your age) spirited America over into Germany to be conquered there, we have been so scared by the tremendous sight of that huge continent (*credite posteri!*) sailing in the air over our heads, that to this day we have not recovered ourselves, so far as to be able to distinguish between a compass-needle and a weather-cock, or between a pillar of marble and a broken reed.

'It is true, our State-physicians have been some time in consultation on our case. They are bringing the constitution to a crisis as fast as they can. The humours ferment vigorously, abundance of corrupt matter digests; the symptomatic complaints grow stronger and stronger, and the critical paroxysms will probably be severe. According to dean Swift's doctor, when the patient is sick to death, he is in the most

hopeful way. So much the better for us. The state is sick enough, if that be to her advantage. A nation may, on account of its magnitude, be compared to the Krachen, described by Doctor Pontoppidan, the good bishop of Bergen, to which a whale is but a sprat. It may, therefore, be half a century in its last illness, and twenty years on its death-bed. I hope, that is not yet our good lady Britannia's case. But her recovery, if she should recover, will be a work of time; as alteratives produce their effect but slowly. I do not, therefore, expect my countrymen, of this nor of the next century, to be in much condition for listening to advice. And if I had determined not to publish till the time, when I might have expected to be immediately attended to, I must have kept my piece not nine years, according to Horace's prescription; but perhaps ninety-nine, by which time, I should, if I lived so long, be of an age not fit for correcting the press. I have therefore determined to discharge my conscience, by seeing this second and last volume of my inestimable work fairly ushered into the world: and humbly beg your gracious reception of it, when you come to have hands to receive it.

' I have observed above, that we are hastening matters to a crisis, which may chance to prove salutary to the constitution. Now I must be sincere enough to own, that, though our driving things to an extremity may eventually prove to your advantage; if you contrive to walk into the world, just as the troubles, we are raising, come to be settled; I must own, I say, that we have yet no great claim to *your* gratitude on this account. For it is well known, we have had no eye to *you* in what we have been carrying on for these last fifty years. We not only hold you to be at present nothing, as above observed; but, one would imagine, by our way of providing for you, we concluded you never would be any thing.

' Nor indeed can I pretend, that we deserve much approbation on account of our prudence for *ourselves*, in conducting our reformation-scheme. For it might, in my humble opinion, be to the full as judicious to go to work deliberately, and to rectify what is amiss, article by article, as to heap expedient upon expedient, blunder upon blunder, and mischief upon mischief, till all is in a ferment. As if we expected (in the manner of the refiners, who throw a quantity of ore into the furnace, and are certain of the metal's coming out pure by and by) that order must of course proceed from confusion, and a happy establishment grow of itself out of the chaos we have been jumbling together.

' I appeal therefore to you from my contemporaries, who have it not in their power to oblige me in any, but one way, viz. giving me the pleasure of doing them good; and who grudge

me that pleasure. It is true, I am not the only author, who complain, that the people of this age are too wise for advice. There have been many writings published of late, incomparably more deserving of the general attention, than any thing within the reach of my mediocrity, which have produced no material good effect. Some of us, your worthy predecessors, have read and shaken our wise noddles over them, saying, "Why yes, as you say, Mr. Author, these are undoubtedly bad things. But it is impossible to reform them." As if there had never been, in the whole history of mankind, an instance of any one particular amended, that once went wrong. Thus we treat all manner of proposals for rectifying what is amiss, either in the constitution of church or state, or in our own private conduct. And when, at any time, we are told by an honest and blunt writer, of somewhat grossly scandalous, but profitable to some individuals, which ought, for the sake of common decency and common sense, to have been amended fifty years ago; we jog one another, and agree to confute that impertinent writer by silence. We cast a slur upon the book, as a mean performance; or on the subject, as exhausted. And the good-natured people, who implicitly follow their leaders, do not know what is a mean performance, or what the contrary; nor consider that the subject of grievances is never exhausted, while the grievances continue. Thus the honest writer's good advice is neglected, and the evil remains uncured, as much as if it were really incurable. Now this conduct shews how we have improved on the sagacity of our forefathers; time was, when people were *ashamed* of being publicly branded; and it was thought necessary to *answer* a writer, who presumed to insinuate, that governors, either in church or state, were culpable. What was the consequence? Why, a controversy was set on foot: Matters were thoroughly examined: Truth came out: The eyes of the people were opened: Knavish statesmen and churchmen were foiled at fair argument, and the wings of tyranny and priestcraft were clipped. How much wiser we; who walk off, as quietly as so many cowards after a kicking; and never make one wry face! *Populus me sibilat: at mihi plaudo.* If we have not the empty praise, we have the solid pudding.

At the same time, I cannot deny, that there are more buyers of books in this age, than in any former. But this is no argument, that we are at all the better for the books we buy. No nation pays so magnificently for the performance of music, vocal and instrumental (if the frittering noise, we are now-a-days regaled with at operas and concerts, may be called music) than the English. Yet it is notorious, that no people on earth have so little natural genius to music, as the South-Britons. The case is the same with books, as with music; we lay out

money in both, not because we want them, but because we are rich, and must lay out our money in somewhat."

Our author recommences his metaphysical (or whatever the reader pleases to call them) disquisitions by a fourth essay, which he seems to have composed upon the principles of that very ingenious game called puzzle; witness the following quotation, which, so far as we can unpuzzle matter, may stand as detached from his general reasoning (if we may be allowed that expression):

* There is no necessity, in the present deduction, for making it a question, Whether the *greatest happiness* is the natural consequence of the *greatest virtue*? Whether this be granted, or denied, the necessity of the Creator's proposing to replenish his universe with *moral agents* will remain the same, as arising from the Divine nature, which, being *moral*, rendered it impossible, that the Creator should not propose to produce moral agents, with the single and *ultimate* view of their becoming like to himself in that which is his greatest glory, viz. *moral rectitude*. Yet no one can, I think, have any doubt, concerning the necessary connexion, in the nature of things, between virtue and happiness. But this we have at present no concern with. All I would urge is, That the Creator, being himself a *moral agent*, and his moral character being his supreme excellence, he could not but propose to create *moral agents*, as *such*, exclusive of the consequences respecting their happiness. Because, whatever their *happiness* should eventually prove to be, their *merit* must, if they behaved well, come to be great; and if they should even have partly failed of happiness (which yet could not happen) they might attain what is more *important*, viz. *moral rectitude of disposition*.

To say, that any scheme must of course have appeared to the Creator the best, which produced the *greatest happiness*, merely because it produced the *greatest happiness*, would be saying, That the supreme Being looks on happiness as of greater consequence than rectitude. But this is so far from being a right state of the case, that it is certain, every good man (the goodness of men, is, God knows, moderate enough) would choose rather to be more virtuous, and less happy, than more happy, and less virtuous, (a man is, in fact, more or less virtuous, according as he more or less sincerely loves virtue for its own sake) much more would an *angel* choose in the same manner; and most of all would He, whose rectitude is absolutely perfect, choose rather to see his universe filled with supremely virtuous, though less happy beings, than with superlatively happy, but less virtuous beings, were this possible.

Pray,

Pray, gentle reader, what practical inference, applicable either to the rectitude or happiness of life, canst thou make from the above passage?—The volume is closed by a postscript, which contains detached observations on various matters, chiefly political, great part of which has so much merit, that we are sorry the author did not confine his pen to the matters of this world, without intermeddling with any affairs which concern the next:

XIV. *Six Assemblies; or, Ingenious Conversations of Learned Men among the Arabians, upon a great Variety of useful and entertaining Subjects; formerly published by the celebrated Schultens in Arabic and Latin, with large Notes and Observations explaining several peculiar Customs, Manners and Idioms of Speech among the Eastern People; whereby much Light is thrown upon many Passages of Scripture, both of the Old and New Testament: together with a Collection of several Proverbial Sayings among the Arabians, with an Explanation of their Singular Beauty and Propriety. The whole now translated into English, with Improvements. By Leonard Chappelow, B. D. Arabic Professor in the University of Cambridge. 8vo. Pr. 2s. Johnson and Davenport.*

NOTHING is so infectious as a favourite study: hence we have enthusiasts in all arts, professions, and religions; but we know of none more catching than that of Oriental learning. The difficulties attending it enhance its acquisitions, and every student in it is a zealot to explain to others the energy of its language and the sublimity of its sentiments, that his friend may feel them in the same degree as himself. This is a laudable, but we are afraid it is at the same time an unprofitable, passion.

The six assemblies, says our author in his preface, here offered to the public, are part of those fifty which were written in Arabic by Hariri of Barfa, a city in the kingdom of Babylon. His name at large is by the Arabians thus distinguished, Abu Mohammed Alkasim Ebn Ali Ebn Mohammed Ebn Othman Al-Basfi Al-Hariri: or, more simply, Ebn Hariri: *The son of a silk-merchant*. The time of his birth was in the year of Hegirah, [i. e. Mahomet's flight from Mecca to Medinah] 446: of his death about 516, or A. D. 1122. *Assemblies* in Arabic are called *makamatun*, viz. *sessions*, or *meetings*; such particularly as were appointed by learned men to examine and discourse on useful and edifying subjects. To each tract the author ascribes a name, taken from a remarkable place or city where you are to suppose the discourse was held.

held. For instance, that which hath the title of *Samanensis*, intimates that it was the subject of a friendly society at Sanaa in Arabia Felix. This *assembly* [with several others] is opened under the feigned name of Harith, the son of Hemmam. The former signifying *an industrious man*: the latter, one who is *curious in observing* other people's conduct of life. The province assigned to this person, is, to entertain you with the remarks he had made in the places through which he travelled; describing them in an elegant manner, and in such language as shews him to be a master of those talents which are the ornament of a polite scholar. He takes occasion to introduce an old man, by name Abuzeid, who presents himself to him in every city: a person of so much art, wit, and experience, as to assume what shape, or to appear in what posture he pleased, agreeable to the circumstances of time or place, or the humours of those he happened to converse with. The meeting with one of such superior qualities proves to be a very lucky incident: for from the discourse that passed he receives many advantages, especially those which are instrumental in promoting the comfort and happiness of life. To his taste and humour the author accommodates himself in the easiest manner, paying the utmost deference to his judgment; esteeming him as a rare, uncommon example, worthy of the most diligent imitation. This conduct exhibits to us a scene of much thought and prudential contrivance: for with greater security to himself, and with less odium from the public, he acts the part of a general Censor; he satyrizes the vices of those men, which he perceived were growing to an high degree of insolence: no method, in his opinion, being so proper as that which he pursues, to bring about a general reformation, and which is the great point he seems to aim at.

We own that we perceive great merit in many of the specimens of Arabic poetry given us by this author; but we scarcely recollect one which has not been made use of by some French or English poet, who knew no more of the Arabic, than he did of the Algonquin, language. In the following verses we shall give a specimen of an Arabian poet's uncommon genius, in the similes he uses to describe the beauties of teeth, viz.

‘ So clear and white is ev’ry tooth,
 So close the union, so compact;
 That *life* without this ornament
 Would not afford me half its joy.
 The moisture that distils from thence,
 Like water in the limpid stream,

Is always fresh, is always bright,
Discolour'd with no fordid stains.
Perfection to the last degree!

Soon as the pleasing smiles appear,
You see the beauteous iv'ry row
Shine like a pearl clear from its shell:
Not sullied with the scorching sun,
Cool and resplendent as the hail.

Sweet as the flow'rs of camomile,
Or those of palms delicious scent,
When th' ambient air is all perfume.
Like *water-bubbles* rising high
When mix'd with wine of gen'rous taste;
But in th' exactest order plac'd.

If our reader does not find the true sublime and beautiful in this passage, he is candidly to attribute it to his ignorance of its original beauties, in the same manner as we pity a Frenchman who is not affected with the poetry of Milton and Shakespear.

MONTHLY CATALOGUE.

15. *An Essay on the Diseases most fatal to Infants. To which are added Rules to be observed in the Nursing of Children: with a particular View to those who are brought up by Hand. Small 8vo. Pr. 2s. 6d. Cadell.*

THIS is the second treatise on the diseases of children, for which the public has been indebted to practitioners at Hampstead. Notwithstanding the common disorders incident to infants have been reduced, by medical authors, to one single and general cause; the apparent difficulty of ascertaining them with certainty has occasioned that part of medicine to be much neglected: for parents, entertaining a false notion that little or nothing can be done for infants when ill, defer calling in proper assistance till it is too late; and the tender patient is left all the while to the care of old women, nurses, and midwives. The author of the piece now before us asserts warmly the expediency of reforming the administration in this province of physic. After giving a short account of the history, and diagnostic symptoms of the several diseases treated of, which are the inward fits, the thrush, vomitings, iour, curdled, green, or watery stools, and convulsions, he proceeds to the method of

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of cute; which, according to established practice, is to consist in evacuating the acrid humours which irritate the bowels. For this purpose, he recommends the use of antimonial wine, in a few drops, as operating both by vomit and stool; and affirms, that though this has the character of being a rough medicine, which may make some afraid to exhibit it to those tender patients, he has given it to many children at different ages, and some of them very young, without ever observing it to produce any bad effect, but much the contrary. With regard to the use of antacid and absorbent medicines, we are of his opinion, that they ought not to be administered, until the bowels are sufficiently unloaded of acrid humours; since before that time, their efficacy is not to be depended upon; and the truce they may procure is but insidious, and of short continuance.

Besides the disorders of the bowels, our author mentions cursorily the measles, small-pox, and whooping-cough; in the two last of which he likewise celebrates the antimonial solution. But we are surprized that he has made no mention of worms, to which children are more particularly liable, as it is certain that those very often produce the most violent disorders of the bowels, and which cannot be cured without anthelmintic medicines. Upon the whole, however, this small treatise is entitled to approbation; as it inculcates a rational method of cure, and furnishes some observations of utility in the practice of physic.

To this essay are added 'Rules to be observed in the nursing of children: with a particular view to those who are brought up by hand.' This appendix contains several useful and uncommon dietetical injunctions, which we would recommend to the diligent perusal of those who are entrusted with the management of children. That the author is sufficiently conversant in the subject of which he treats, we have no reason to doubt: nor indeed has he left us destitute of an intrinsic proof of his application to it; even in his style; for we cannot help concluding that the following extraordinary passage is expressed in the language of the nursery.

'The following method will greatly contribute towards a child's resting in the night, and though it may appear strange at first to persons who never heard of it before, yet as I have seen it practised with success, I can therefore recommend it; and that is, for the nurse, the last thing she does before she goes to bed, about ten or eleven o'clock, to take up the child, *open it before the fire, turn it dry, and feed it, even if it is asleep.*' As to the fact immediately subjoined, of a child's eating a hearty mess of victuals while asleep, which we suppose is there meant; we must be at liberty to question the reality of such

an appearance, till our author can convince us, that a child cannot be awake when its eyes are shut, or that deglutition is not a voluntary action.

16. *A new and easy Method of giving Mercury, to those affected with the Venereal Disease. To which is annexed a new Theory of the Action of this Metal on the salivary Glands. Translated from the Latin of Joseph James Plenck, Professor of Surgery and Midwifery at Vienna. By William Saunders, M. D. 4to. Pr. 1s. 6d. Dilly.*

This is a cursory translation, from the Latin, of a celebrated treatise lately published at Vienna, by Joseph James Plenck; in which, from a variety of experiments, he has discovered a more successful method of administering mercury in the venereal disease than has hitherto been practised on the principles of science. This new method consists in extinguishing mercury with the mucilage of gum arabic. Mr. Plenck ingenuously acknowledges, that he owed the first suggestion of this discovery to Philippus Ambrosius Marherr, an eminent physician, and his friend; who, in a conversation on the various and unsatisfactory hypotheses which have been invented by authors, concerning the action of mercury on the salivary glands, gave it as his opinion, that mercury had a greater affinity with the saliva and mucus, than with any of the other fluids of the body; and that therefore the mouth and throat were chiefly affected by it: adding likewise, that he had seen a small quantity of mercury disappear, by trituration in the saliva: but that it was probable, there was a greater affinity between mercury and mucus; for mercury not only runs to the salivary glands, but also to the mucous; and that the mucus was much fitter for retaining it, than the thinner fluid, the saliva. He observed besides, that a very simple experiment might be made to determine the matter with certainty. This experiment therefore Mr. Plenck soon set about making; and found accordingly that a small quantity of mercury was made to disappear in the saliva; that the mucus, however, received a larger quantity, and united with it more expeditiously. Finding the opinion of his friend concerning the affinity of mercury with those fluids thus confirmed; it was agreed that they should try the experiment with other mucilaginous bodies, both animal and vegetable; to discover whether there were not other gelatinous and viscid substances, with which mercury might be likewise united; and if any such existed, whether they differed in the degree of their power, from that of the saliva and animal mucus.

Mr. Plenck relates fifteen experiments which were made for this purpose, with mercury, and various substances; as first, with

with animal mucus, the yolk of an egg, the white of an egg, blood and its serum, fresh animal bile, isinglass, mucilage of gum arabic, gum tragacanth, the seed of quinces, the powder of the root of marshmallows and starch, manna, honey, simple syrup, linseed oil, and fat. From the whole it appeared, that mercury was sooner extinguished, and more firmly united with human mucus, than with any other animal substance; but that with the mucilage of gum arabic, the extinction of the mercury was still more expeditious, and the union more strong. For this reason he concluded, that of all vegetable, gummy, or plastic substances, gum arabic is that which approaches the nearest to animal mucus, and ought to be preferred for extinguishing of mercury, as the most proper vehicle, by which as a medium the metalline particles may be rendered miscible with the fluids of the body. The author proceeded then to try the effects of such a preparation, in those who had the venereal disease, in order to ascertain whether it could pass the *primæ viæ* in such a form, and thereby cure the disease more effectually than any other mercurial medicine. He relates the cases of several patients to whom it was successfully administered, in various quantities in solution: and found that no salivation was excited by this preparation, although given in very large quantities, unless there was another mercurial antecedently in the body, or, during the cure, another besides the gummy mercurial was taken. When we consider this singular property, and that this medicine is perfectly mild, and free from all the saline acrimony which adheres to the other preparations of mercury; we must applaud the generous and disinterested sentiments of the medical faculty at Vienna, who so readily sacrifice their own private emolument to the good of society; and we congratulate the public on the discovery of a remedy of such importance to the happiness of mankind.

17. *An Essay on the Nature and Cure of the King's Evil, deduced from Observation and Practice. The third Edition, with a great Variety of Cases and their Remedies, now first published for the good of Mankind, particularly the Common People. By John Morley, Esq; of Holfhead, in Essex. 8vo. Pr. 1s. Buckland.*

The first edition of this gentleman's Essay afforded us an opportunity of applauding his benevolence*; the present publication, which contains the discovery of his grand arcanum for the cure of that dreadful disorder the king's evil, fills us with still higher ideas of his generosity and philanthropy. May the public-spirited author continue to order amulets of vervain to be worn upon the breast with a white fatten ribband, and no

* See Crit. Rev. Vol. X. p. 244.

other; and while he puts the root about the neck of his patients, we repeat with him his pious ejaculation, "Pray God give his blessing to these his endeavours."

18. *Observations on Specific Medicines, &c. and most other Diseases incident to the Human Body; especially those that proceed from some Disorder of the Uterus; or, the Diseases peculiar to Women. &c. By a Physician in the Country.* 8vo. Pr. 2s. 6d. Fletcher.

Though this publication is ushered into the world with a very patriotic introduction, and the profession of liberal motives; yet the plan of it affords reason to suspect that it is conducted upon principles which cannot easily be separated from a latent attention to private interest. For in every disease there is a nostrum recommended as infallible: but whether or not that specific consists of a *sarrago* of medicines, of which he declares his disapprobation, we shall leave to the determination of those who will be at the pains to analyze them. Our author might have omitted to mention, that John of Gaddefen recommends in epileptic cases, a boar's bladder boiled, and a cuckow; and have acknowledged that Hoffman had formerly condemned the use of bitter medicines in the jaundice, without seeming to arrogate that discovery to his own experience only.

19. *An Account of Inoculation for the Small-Pox. Wherein the Constitution, Age, and Habit of Body, most favourable to Inoculation, are particularly pointed out; the various Methods that have been adopted by eminent Physicians, before the Introduction of the present prevailing Practice, are distinctly laid down; their Successes or Failures impartially recorded; interspersed with Remarks on the Writers that have treated of this Distemper; and a Variety of Cases which happened in the Author's Practice. Concluding with a Summary of all the Arguments for and against Inoculation.* By David Schultze, M. D. 8vo. Pr. 2s. Payne.

An old pamphlet with a new title-page.

20. *A Regular English Syntax. Wherein is exhibited, the whole Variety of English Construction, properly exemplified. To which is added, the elegant Manner of arranging Words, and Members of Sentences. The whole reduced to Practice, for the Use of private young Gentlemen and Ladies, as well as of our most eminent Schools.* By James Buchanan. 12mo. Pr. 2s. 6d. Wren.

We bestow no extraordinary encomium upon this author when we affirm, that he understands the subject he treats of, as well, if not better than any of his brother grammarians. Though from the nature of his work, great part of it

is superfluous, because it contains matter obvious to common sense, yet in many passages he discovers taste, and a considerable degree of critical knowledge. We have read with particular attention his fifth chapter, which lays down rules for the proper arrangement of words in a period, beginning with a natural style, and proceeding gradually to the most inverted.

‘ In the arrangement (says he) of a period, the first and great object is perspicuity, which ought not to be sacrificed to any other beauty. Ambiguities occasioned by a wrong arrangement are of two sorts; one where the arrangement leads to a wrong sense; and one where the sense is left doubtful.

‘ The first, being the more culpable; shall take the lead, beginning with examples of words put in a wrong place.

“ How much the imagination of such a presence must exalt a genius, we may observe *merely* from the influence which an ordinary presence has over men.” *Characteristics*, volume I. page 7.

‘ This arrangement leads to a wrong sense: the adverb *merely* seems by its position to affect the preceding word; whereas it is intended to affect the words *an ordinary presence*; and therefore the arrangement ought to be thus: How much the imagination of such a presence must exalt a genius, we may observe from the influence which an ordinary presence *merely* has over men. [Or better] which even an ordinary presence has over men.

“ The time of the election of a poet-laureat being now at hand, it may be proper to give some account of the rites and ceremonies antiently used at that solemnity, and *only* discontinued through the neglect and degeneracy of later times.”

GUARDIAN.

‘ The term *only* is intended to qualify the noun degeneracy, and not the participle *discontinued*; and therefore the arrangement ought to be—and discontinued through the neglect and degeneracy *only* of later times.

‘ “ Sixtus the Fourth, was, if I mistake not, a great collector of books, *at least*.” Bolingbroke.”

‘ The expression here leads evidently to a wrong sense: The adverb *at least* ought not to be connected with the substantive *books*, but with collector, thus: Sixtus the Fourth was a great collector at least of books.

‘ Again, speaking of Lewis XIVth, he says, “ If he was not the greatest king, he was the best actor of majesty, *at least*, that ever filled a throne.” Better thus: If he was not the greatest king, he was at least the best actor of majesty, &c. This arrangement removes the wrong sense occasioned by the *juxta* position of *majesty* and *at least*.”

These are observations by which the greatest writer may profit; and Mr. Buchanan has given us several very just animadversions upon the works of our most celebrated authors, for which, were they now alive, they certainly would, or ought to, thank him. Correctness is not always the characteristic of a great genius, and this grammarian proves it in many flagrant instances.

21. *Historical Essays upon Paris. Translated from the French of M. De Saintefoix. In 3 Vols. 12mo. Pr. 9s. Burnet.*

The greatest part of the first volume consists of anecdotes upon the edifices in Paris, many of which are both curious and entertaining. The remainder of this volume, and the whole of the second, contains ingenious and sarcastic strictures upon the manners and customs of the French, under their different races of kings: M. de Saintefoix is, however, sometimes mistaken, and frequently hurried away, by his zeal for his countrymen, into partial errors. The whole of the third volume under the title of *The Wars between France and England*, is an attempt to refute Rapin de Thoyras in such passages of his History of England, as do not flatter the superior courage and warlike skill of his countrymen. This volume, which has no immediate connection with the general title or design of the book, will be little satisfactory to an English reader, especially if he hath perused Rapin's History, as he will most frequently find the quoted text from that author falsified to favour M. de Saintefoix's refutation.

The translation seems to have been executed by different hands, as the style is not the same throughout, though it is not in general censurable.

22. *A Voyage round the World, in his Majesty's Ship the Dolphin, commanded by the Hon. Commodore Byron. In which is contained a faithful Account of the several Places, People, Plants, Animals, &c. seen on the Voyage: and, among other Particulars, a minute, and exact Description of the Streights of Magellan, and of the Gigantic People called Patagonians. Together with an accurate Account of seven Islands lately discovered in the South Seas. By an Officer on board the said Ship. 8vo. Pr. 3s. 6d. Newbery.*

This performance has the air of being a real journal of the voyage mentioned in the title; and contains many particulars which we believe are new to the public. That a race of very tall men exists near the Straits of Magellan, cannot now admit of a doubt. They are here particularly described; but the
editor

editor or author of the journal has been so tender of giving umbrage to his superiors, that he has left blanks for the degrees of latitude; so that the precise places which he describes cannot be ascertained.

23. *A Letter to Doctor Maty, Secretary of the Royal Society; containing an Abstract of the Relations of Travellers of different Nations, concerning the Patagonians; with a more particular Account of the several Discoveries of the latest French and English Navigators, relative to this gigantic Race of Men; including a full Reply to the Objections made to their Existence. By Abbé Coyer, F. R. S. Small 8vo. Pr. 2s. Becket and Hondt.*

This abbé alternately affects a sceptical and a decisive air. Sometimes the existence of Patagonians is ridiculed, sometimes it is affirmed, but without any degree of wit, humour, or reasoning on either side. At last his performance lands in an Utopian system of propagation, religion, government, the civil and military arts, education, police, and all that, which he supposes the real Patagonians to enjoy. The only remark we shall make on this Letter is, that had an Englishman's name been prefixed, the publication of it would not have defrayed the expence of paper and print.

24. *An Appendix to Dr. Swift's Works and Literary Correspondence. Improved from an Edition printing by Mr. Faulkner: and now first published, April 1767. 8vo. Pr. 6d. Bladon.*

The contents of this pamphlet are the gleanings of a great man's study, many of which, had they not escaped his observation, he would have consigned to the flames. We find nothing in them which can interest a reader so far as to peruse them, excepting three letters to Mr. Archdeacon Walls, written in 1713, when a design was on foot to make the dean prolocutor of the clergy in Ireland. The publication of the other pieces in this small collection does no honour to the dean's memory.

25. *A short View of the Laws now subsisting with respect to the Powers of the East-India Company to borrow Money under their Seal, and to incur Debts in the Course of their Trade, by the Purchase of Goods on Credit, and by freighting Ships or other Mercantile Transactions. 8vo. Pr. 6d. Nicoll.*

This little pamphlet, we think, fully answers its title, by justifying the proceedings of the company in purchasing goods on credit, and incurring debts by freights, and such other circumstances.

stances. It is meant as an answer to the directors, who are of opinion, that their whole debts, of every kind, should not exceed six millions; and the proprietors may read this production with great satisfaction.

26. *An Address to the Publick on the Subject of the East-India Dividend.* 8vo. Pr. 6d. Bladon.

This author is a warm advocate for the proprietors of the East-India stock against the directors. He sets out with some general reflections upon tyranny, which are levelled against the bill now depending in parliament, relative to the rescinding and restraining the India dividend. He thinks that if it is carried into execution, the reader will find the arrest of the king of France after the peace, respecting the French funds, which ruined the credit of that country, as a drop of water to a solution of vitriol. From this last expression, we strongly suspect that the writer is a limb of the medical art; and as the case is now under the consideration of the state physicians, who take it up upon a much broader foundation than is laid down by him, we leave the patient to die or recover *secundum artem*.

27. *A Letter to a Member of Parliament: concerning the Effects of the Growth of Popery, on the Price of Provisions; by a Journeyman Shoemaker. With a Preface, by way of Apology. And a Postscript, on Credulity.* 8vo. Pr. 1s. Kearsly.

This arch son of Crispin, after shewing in a humorous preface how well he is qualified for the double duties of a divine and politician, considers how far our provisions may be affected by the encrease or suppression of popery in these kingdoms.

This country (says he) is sometimes characterised by the disorders incident—or common to the inhabitants—such as very scorbutic, scrophulous, phlegmatic habits and dispositions; nay, the frequent suicides we are branded with, may be the consequence of this gross state and slow motions of our juices, &c. and this owing to our excessive use of animal food—if all this be true, Popery is good for the health as well as the pockets of his majesty's subjects—But to this last argument for Popery—I have an objection of some consequence to offer—but that by and by.

Some persons pretend to offer another reason why Popery is somehow adapted to people under such an inconvenient set of circumstances—and that the gloom arising from our climate and edibles, would be happily alleviated by the confession practised in catholic countries.—But this observation does not relate to

to the matter of provisions, and it would lead me astray to consider Popery in any other light at present,

‘Certainly, the addition of numbers to those who wholly abstain from mutton, beef and pork—during Lent, and certain days and seasons throughout the year—must bring several conveniences, and advantages to those of his majesty’s subjects who continued staunch protestants.

‘I should be vastly concerned, if your honour, or any other person, should here think of recommending a species of protestantism that subsists, I am told in the eastern corner of Christendom—the professors of which religion are more curious by far in the matter of Lent keeping, than any sort of Catholics whatsoever.—These same protestant Lents, amount in the whole, to about seven months in the year, and they are observed without any indulgence, remission, or equivocation at all. One of these protestants would rather die of the gripes, than sup a tea spoonful of broth upon a Lent day, even though he had taken physic.

‘But I have no less than three good reasons against introducing this sect of Lent keeping protestants to this country.—First, because we have sects enough in conscience already.—Secondly, as it would tend to confound the distinction between Catholics and protestants.—Thirdly, If his majesty must have a number of weak subjects—they should rather be of the popish than protestant persuasion.

‘I am not a little confirmed in these notions, I am writing about, from observing the political conduct of our governors.—It was observable enough, that the dispensing proclamation concerning the exportation of corn—and the execution of a few rioters who had committed waste in several commodities requisite for subsistence—was the chief of what was done last winter—now these with the operation of *growing Popery*, during the winter, and through the season of Lent—were the expedients done and allowed *pro tempore*.’

The reader from this quotation may form some idea of this shoe-maker’s abilities as a writer. He pleads for a permission of the propagation of popery, and then apologizes for his having considered the popish and protestant religion as mere temporal, worldly, or carnal concerns, without having any regard to the spiritual sense, or principles of either one or the other. If the author is really a journeyman shoe-maker, it would be a species of sacrilege to transcribe any more from his pamphlet; but whether he is or is not, we recommend it as a laughable performance.

28. *The Rise and Progress of the present Taste in Planting Parks, Pleasure Grounds, Gardens, &c. from Henry the Eighth to King George the Third. In a poetic Epistle to the Right Honourable Charles Lord Viscount Irwin.* 4to. Pr. 1s. 6d. Moran.

The motto prefixed to this epistle, *Ars est celare Artem*, reminds us of dean Swift carefully wrapping up a farthing in a piece of paper, as if it had been a half guinea, and giving it to the housekeeper of a family where he had been some days. Mrs. Abigail, whom the dean most cordially hated, peeping into the contents of the paper, ran up to him while he was taking horse, to inform him of the mistake. His reverence knowing the meaning, "Child, child (said he) I never give less;" and away he trotted. We are afraid that the art of concealing art in gardening and laying-out pleasure grounds, may be soon carried so far that, like Swift's envelop, it may conceal a brass farthing.—A gardener or a surveyor, like an author, has many temptations to be dull by design; and some places have fallen under our own observation, where art has been so carefully concealed, that the eye of the most penetrating connoisseur could not find her out.

We are far from applying these remarks to the performance before us, which we think is executed in a masterly manner. The writer is of opinion that England contained no gardens of consequence till the reign of Henry VIII. His descriptions of Nonfuch and Theobalds will give our readers an idea of his descriptive talents.

• Nonfuch in gay description still displays,
The false magnificence of Tudor's days;
Rich trellis-work the gardens there unfold,
And proud alcoves festoon'd and gilt with gold;
Large cabinets of verdure, knots of flowers,
And small canals, square groves, and roseat bowers,
As thick as trees fantastic structures rise,
And Gothic images with painted eyes;
The saliant fountains (which have had their day)
Thro' beaks of birds ridiculously play;
Trees clipt to statues, monsters, cats and dogs,
And hollies metamorphos'd into hogs;
Here urns and statues in confusion stand,
And one wide waste of riches spread the land.
Trifles like those at proud Versailles combin'd,
Fools to surprize, and shock the tasteful mind;
That studies nature, lavish of each grace,
When not absorpt in art's destructive face.

At Theobalds, art disfigur'd ev'ry scene,
 Tho' costly, poor, magnificent, yet mean;
 Here fanes and statues as at Nonsuch plac'd,
 Without the least propriety, or taste;
 Here marbled basons limpid streams eject,
 Which patt'ring fall with infantine effect:
 Here narrow ponds the shady walks divide,
 And beds of flowers extend from side to side.
 You here in vain for distant prospects look,
 Behold the walls—encircled by a brook;
 Exclude, whate'er the charming landskip fills,
 The flocks and herds, the rivers, woods and hills;
 Yet pedant James in this admir'd retreat,
 Unconscious how to make the monarch great;
 Past half his time with Buckingham and Carr,
 As fond of hunting, as afraid of war.'

Our author takes occasion to pay a compliment to Milton's ideas of horticulture at the expence of those of king William and Sir William Temple; and gives us, at the same time, some elegant specimens of his own taste. After slightly surveying and criticising the various gardens in Great Britain, he gives us a description of those of China, which is very pleasing to read, though we cannot answer for the truth of the painting. Upon the whole, a reader who has any notion of the hortulane arts must read this epistle with great delight, and considerable improvement to his own ideas.

29. *Le Pour et le Contre. Being a Poetical Display of the Merit and Demerit of the Capital Paintings exhibited at Spring-Gardens.* 4to.
 Pr. 1s. Williams.

This is one of those poets who (if we mistake not) can express himself with greater facility in verse than in prose. We think, however, he is more happy in his encomiums than his criticisms. Speaking of Mr. Brumpton, a young artist, he says;

' View Brumpton's heads—Apelles' self might praise,
 And round their temples bind the Attic bays;
 Their vigour, energy, their grace and air,
 Their easy attitude and converse clear;
 Where princely York with condescending mien,
 Amid the groupe is lov'd, as soon as seen;
 Must charm the skilful, and delight the gay,
 And Brumpton's talents to the world display;
 Yet rigid rules some blemish will detect,
 The limbs not perfect, nor the lines correct.

With

With smaller *marble* this piece they charge,
 But critics have a fondness to enlarge ;
 On Peccadillos are still prone to dwell,
 Dissect what's faulty, and o'erlook what's well.
 His works must give the candid strong delight,
 Their charms are many, and they strike at sight."

The hint of the imperfection of the limbs is rather hypercritical, as the painter is not supposed to draw from the antique but from life. The following encomium on another performer is just, and full of poetic merit.

' How happy Cotes ! Thy happy skill shall shine,
 Unrivall'd in thy class, almost divine ;
 For royal Charlotte's finish'd form is thine !
 How on thy canvass, Cotes, with joy is seen,
 The tend'rest mother, and the mildest queen ;
 Who can her dignity with meekness blend,
 And lose a while the empress in the friend ;
 Who makes humility her highest boast,
 For then the pious queen commands the most.
 The joy of Britain in her bosom lies,
 What inexpressive sweetness in her eyes !
 Maternal fondness and maternal grace,
 Breathe in her air, and beam upon her face.
 With boundless charity from heaven that springs,
 The balm of kingdoms, and the crown of kings !
 The royal babe in florid beauty glows,
 In fond caresses, and serene repose ;
 Whilst angels hover o'er its blooming head,
 And all their dews divine around it shed.
 Now Cotes have done ; now close the task of fame,
 In George's sun-shine, and in Charlotte's name.'

This author seems to have poetical talents that may be applied to better purposes than upon temporary, dissipating, and dissipated subjects.

30. *The Origin of the Newcastle Burr. A Tale, in Hudibrastic Verse.* 8vo. Pr. 6d. Nicoll.

Very Hudibrastic ; but had the author consulted Ovid, and been at the pains of personifying the burr, he need not have crammed it down the throats of the poor Newcastle people in the awkward shocking manner he has done.

31. Dorval ;

31. *Dorval; or, the Test of Virtue. A Comedy. Translated from the French of Monsieur Diderot. 8vo. Pr. 1s. 6d. Dodsley.*

Monsieur Diderot is one of the most eminent among the reigning *Biau Esprits* at Paris. His productions abound with good sense; but not without an alloy of French refinement, which must prevent his pieces from being so current in England, as they are in France. The *Fils Naturel* is strongly tinged with both those qualities; however, it is no more than justice to acknowledge, that the translation before us is equally faithful, elegant, and spirited.

32. *The History of Mrs. Drayton and her two Daughters. In 3 Vols. 12mo. Pr. 9s. Noble.*

Of all the novels we have been lately doomed to review, this is the most inspid.—*Sibi constat*, indeed! for it is consistent in its dulness and barrenness of invention from first to last. The narrative presents a dead flat to the eye; but it is intersected with horrible desiles and deviations from the characters drawn by the author at his first setting out.

This same Mrs. Drayton *is* and *is not* a good sort of woman, but in reduced circumstances. She has two daughters, who *are* and *are not* beautiful, sensible, and virtuous. One of them *is* and *is not* a giddy-headed girl; and the other a *flaid* one, because she cannot be otherwise. Their names are Clara and Arabella. They live in the country; and a lady Freak, who is married to a baronet, whirls down Arabella, the merry girl, to her country-seat. Before they set out, one Mr. Burnaby, a West Indian of fortune, courts Clara, and gains hers and her mother's consent to marry her. In the mean time, one colonel Freeman sees Arabella, and likes her; but Sir Charles Freak, lady Freak's husband, and lord Frolick endeavour to debauch her.—An advertisement in the news-papers of Mr. Burnaby having broken his neck, alarms Clara and her mother: it proves, however, a false alarm.—Lord Frolick can make nothing of Arabella; but falling in love with her sister, not knowing her to be so, he and his pimp contrive her ruin.

Arabella had now conceived a kindness for colonel Freeman; but lady Freak maliciously tells her he is married; and here, or hereabouts, we may venture to end the first volume of this very important history.

In the second volume, the reader can scarcely entertain a doubt that a duel was fought between lord Frolick and Mr. Burnaby. The latter is desperately wounded, but recovers; and, in short, is married to Clara. Arabella preserves her
virtue

virtue by making an elopement from Freak-park to her mother, and at last marries colonel Freeman.

Such are the outlines of this insipid history, which, as usual, is eked and pierced out by subordinate characters, trifling incidents, and improbable adventures.

33. *The Cruel Disappointment; or, the History of Miss Emmeline Merrick: a Novel (founded on Fact.) In 2 Vols. 12mo. Pr. 6s. Bladon.*

There is such a resemblance between this and the preceding performance, both in the plot and stile, that we can almost pronounce both to have been written by the same pen.

One Mr. Ledger retires from trade, and leaves his business to his nephew, who, on his father's becoming a bankrupt, had been taken care of by his uncle, as was likewise Mrs. Emmeline Merrick, his niece, and the heroine of our history. The reader is here to observe, that Mr. George Ledger's mother was a vixen, and had broke the heart of her husband, who was a clergyman. Young Ledger falls in love with Emmeline, as she does with Mr. Thornton, a flashy young scoundrel, who becomes bankrupt, and shoots himself through the head. Emmeline then takes her uncle's advice, and marries young Ledger.—Before the ceremony is completed, the bridegroom's mother returns immensely rich from the East Indies, and recognizes her son, by a mole he had on his right shoulder; and thus finishes our history.—If the reader requires any farther account of it, let him consult the latter part of the preceding article.

34. *The Farmer's Daughter of Essex. By James Penn, Vicar of Clavering cum Langley, in the County of Essex, and Lecturer of St. Ann and Agnes, Aldersgate. 12mo. Pr. 3s. Bladon.*

This novel exhibits a new, and (we think) a very laudable attempt towards sermonizing. The farmer's daughter, who possesses every perfection of mind and person, is debauched when young, and runs through a series of distresses, which afford the reverend author various opportunities of introducing religious and moral reflections upon the ways of the world, and the deformity of vice. We are of opinion, however, that he misses part of his intention, by exceeding the bounds of probability, since the variety of wretchedness through which his heroine passes, must have been as insupportable by human nature, as the catastrophe of her story is irreconcilable to credibility and the common occurrences of life. The performance, upon the whole, has merit, and discovers a good heart in the author.

35. *The Woman of Fashion: or, the History of Lady Diana Dormer. In 2 Vols. 12mo. Pr. 6s. Wilkie.*

As we live at a time when novel-writing is in vogue, we know it is vain to attempt to discourage it; but we may appeal to our readers whether we have not always endeavoured to bring it within the bounds of virtue and probability. We have therefore often given the outlines of those novels which are the least exceptionable in point of decorum; and we have sometimes had the pleasure to observe that our remarks have been attended with effect.

Modern novels, in general, may be divided into two classes; those that contain nothing interesting either in the characters or the incidents; and those which endeavour to interest us, by a string of improbable, unnatural events. The publication before us partakes of both kinds; and we should think ourselves inexcusable, should we offer to analyse it. The deformity of vice cannot be too much exposed, but in this story a veil is thrown over its monstrous parts; neither can we see the least virtuous purpose it can answer; not to mention that the execution of the whole is flat and insipid.

36. *A Letter to the Right Rev. the Lord Bishop of O——d. Containing some Animadversions upon a Character given of the late Dr. Bentley, in a Letter, from a late Professor in the University of Oxford, to the Right Rev. Author of the Divine Legation of Moses demonstrated. 8vo. Pr. 1s. Wilkie.*

The paragraph which occasioned this spirited letter is addressed to bishop W——n, and runs thus: "And here, more opportunely for the illustration of what I am saying, than for your own purpose, you introduce *the incomparable Bentley as standing in the foremost rank of modern critics*: of grammatical and verbal critics, I agree with you. He could judge, with great penetration of the age of an author, by the dialect, the phrase, and the matter; by Thericlean cups and Sicilian talents; this was his proper sphere of science, and in this he excelled. But in matters of pure taste, a fine discernment of the different characters of composition, colours of stile, and manners of thinking, of the interior beauties and excellencies of writing, in regard to all this, what was he? *Unus caprimulgus aut fessor*. What then has he to do here?"

'——— Ay, what indeed? replies the author of this letter. Your lordship has asked a question, which I really cannot easily resolve; and, but that you have prevented me in it, the very question I should have taken the liberty of putting to your lordship.

For what answer can we give? Is it to be thought that you conceive this sovereign contempt of Dr. Bentley's taste and genius from an acquaintance with his works? with his original works I mean; for, although a great and elegant genius will break forth, even when employed in the underwork of criticism and exposition, (as witness your lordship's learned labours on the Hebrew poetry) yet undoubtedly it is in compositions of an original sort, where the proper estimate of the genius of an author is to be formed. Let me then with all due respect demand of your lordship, from which of the original productions of Dr. Bentley's pen is it that you have collected these very unfavourable sentiments concerning him? In which of his labours have you traced the brutal ignorance of a *goat-herd*, the clownish stupidity of a *bedger and ditcher*? Indeed, my good lord, these are hard words; worse by one half than you bestowed upon the prophet Ezra, who escaped your satire with the appellation only of a *semi-barbarian*. Could you have given worse language to a country curate at a visitation? Is your lordship sure that these expressions are perfectly elegant and perfectly true? are they fit for one scholar, one gentleman, one Christian divine to bestow upon another? do they give us any impression of your Lordship's manners, of your wit, or of your judgment?

After some other remonstrances on the impropriety of opprobrious language among men of letters, the author proceeds more particularly to the vindication of Dr. Bentley.

'I have just now, says he, desired your lordship to resolve me in which of Dr. Bentley's original works it was, that you had discovered such convincing marks of the meanness and contemptible rusticity of his genius: was it in his declamations from the pulpit that he betrayed this utter ignorance of the beauties and excellencies of writing? Did ever herdsmen from his observations on nature, and the fabric and construction of man, argue up to the Divine Author and Creator of all things with such strength of reasoning, such convictive eloquence, as are to be found in his *lectures*? Did ever *bedger and ditcher* give such edifying, such satisfactory reasons for the hope and the faith that was in him, as are given in his famous *Commencement Sermon*? Many clowns*, my lord, it must be confess'd, have preached before kings, and still continue to preach; but does Dr. Bentley's sermon before the king impeach him of inurbanity? Surely not; and it will be hard to think with your lordship, that the same person, who was capable of composing in so good

* It is incumbent on the preachers at court to answer this farcastical insinuation.

a style himself, should be incapable of forming any judgment with respect to that of another man: I flatter myself therefore I may conclude, that it is not in the pulpit your lordship will arraign Dr. Bentley; it is not for his labours in the cause of religion, the instruction of mankind, and the confutation of atheism, that your lordship (so conspicuous for merits of the same nature) means to degrade and disgrace his memory.

Having considered the reputation which Dr. Bentley acquired by his confutation of atheism, and his answer to Mr. Collins, he goes on in this manner—“What, my lord! will you allow the author of *The Remarks* no place but amongst grammatical and verbal critics? will you expel him from the society of liberal and well-accomplished scholars? was he fit for no higher uses, than like a juggler to play with *Thericlean cups and Sicilian talents*? was this his proper sphere of science; and did he really excel in nothing higher? are there no sparks of genuine Attic wit, no sallies of native humour, no polished strokes of temperate and cleanly ridicule, (not such I mean as your lordship’s pleasantries upon the *sin of Sodom*). to be found in that work? are there really no dawnings of a pure taste, no shadowings of a discerning faculty to be found? Your lordship says no—He possessed them not—He was a clown, a clumsy blockhead—What an error have the learned of all the nations in Europe been in!

† Surely, my lord, without disparaging your lordship’s learned labours, these were works as profitable to mankind, and as serviceable to religion, as determining the æra in which the poem of Job (call it *drama*, or *dialogue*) was composed; your lordship sees I give you credit for having actually decided that important question; and am willing to allow you the reputation of having, from “a fine discernment of the different characters of composition, colours of style, and manners of thinking,” made such nice discoveries in a language, of which there is now extant but one volume, as not only to have been able to fix the date of this poem (the *Homer* of the Hebrew classics), but to have pointed out to posterity the *Augustan æra* of Hebrew poetry, though you readily allow there was very little variation in the language from the time of *Moses* to the *Babylonish captivity*.”

In the conclusion there are some smart observations on his Lordship’s allusion to the pillory, the scaffold, the cart’s tail, &c. in the second page of his Letter to the author of the *Divine Legation*.

37. *A Defence of Strictures on Dr. Lowth, respecting Liberty. With Observations on other Men and Things.* 8vo. Pr. 1s. Plexney.

The first part of this work was published under the title of *The Protestant*, or the doctrine of Universal Liberty asserted; and is mentioned in our Review for July 1766. The author

pleads with great zeal for liberty; and exposes the contracted sentiments of several eminent writers upon that subject with acuteness and spirit.

The following paragraph contains the chief articles of his charge against Dr. Lowth.

‘That the learned Doctor does not manifest any very extended views, or fine perceptions of Liberty, is confessed by most; but to the author of the Protestant, his guilt does not appear, by any means of the negative kind. Additional to the chief passage commented on, and many other declarations of the same obvious fatal tendency, the introducing *the abominable opinions of Ellys and Fabricius*, as decisions on the extent of religious Liberty, is a positive offence, and as such, deserves a more severe reprehension than any which can be given, by a common pen.’

This writer, no doubt, has ‘very extended views and fine perceptions of liberty.’ But why does he not ascertain its nature and extent? Till this is done, he only amuses us with a vague declamation. Let him give us then a precise idea of the liberty for which he contends. Has it any limits, or has it none? This expression of St. Peter, *ὡς ἐλευθεροί*, is the motto of his book. But in the same place the apostle intimates, that some may probably use this liberty, *ὡς επικαλυμμα της κακίας*; in what manner are they to be treated? Are they not to be restrained?—Universal liberty has an enchanting sound; and all restrictions are odious to the liberal mind: but while there are weak and wicked men in the world, restricted toleration will be found perhaps the best expedient to secure the peace, order, and happiness of society.

38. *An Address to the Clergy concerning their Departure from the Doctrines of the Reformation. Dedicated to his Grace the Archbishop of Canterbury. By a Member of the Established Church.* 8vo. Pr. 1s. Dilly.

This writer alleges, that the generality of the clergy have renounced the doctrines of the reformation, and substituted others in their stead, which are contrary to the word of God. He tells us, that they oppose the sentiments of our reformers concerning the divinity of Christ, the fall of man, justification by faith alone, imputed righteousness, and the operations of the Holy Spirit; and that this defection is the source of all our national calamities. He therefore exhorts the clergy to exert all their influence and abilities in preaching and supporting these doctrines, as the only method, to save the nation from ruin.

This

This is a vindication of the methodists. The author writes with great zeal, in a style superior to what we generally find in the productions of those people; but his arguments are trite, and inconclusive.

39. *Humbly addressed to the Clergy of the Church of England. Cry aloud; and spare not; or, an Alarm to all the Protestants of Great Britain and Ireland. To beware of the present Rapid Increase and growing Evils of Popery, in these Kingdoms. Wherein is set forth, in a conspicuous Manner, the Sufferings of many of our English Protestants Martyrs, who have submitted to the most ignominious Deaths, for the cause of pure Religion. To which is added Copies of several Letters on the Subject of Popery. By a True-Born Englishman, or, the Little English Carpenter. 8vo. Pr. 6d. Cooke.*

A great part of this pamphlet is taken from a book, lately published, entitled, England's Bloody Tribunal, or an Antidote against Popery; and the whole is only calculated for the lowest class of readers.

40. *A Warning against Popish Doctrines; or, Observations on the Reverend Mr. Thomas Broughton's Defence of an Inherent Immortality in Man; shewing it to be a Doctrine of Human Invention, and adopted by the Romish Church, as the Foundation of her Idolatrous Worship, and the true Root from which all the great Corruptions in the Christian Church have sprung, and diametrically opposite to the Christian Religion, which teaches the Restoration of Life to Man by Jesus Christ. With a Proposal, submitted to the Consideration of the Legislative Power, for a Law that may more effectually prevent the Progress of Popery. 8vo. Pr. 1s. Johnson.*

In this performance the author endeavours to prove and illustrate the following propositions:

‘PROP. I. That no one of these four remarkable and striking passages of the New Testament exhibited by Mr. Broughton, to prove man composed of an immortal soul distinct from the body, prove any such thing, but are improperly wrested for that purpose.

‘PROP. II. That what is called the human soul, is not (as by some pretended) a distinct, immaterial, immortal being from the body, but constitutes a part of the body, and, according to scripture and reason, is generated with the body, and dies with it.

‘PROP. III. That it is the Christian revelation only which hath certainly made known to the Gentile world, the great and joyful tidings of life and immortality; or, that the human

race will from death be restored to life again by the resurrection, and become immortal by Jesus Christ.

PROP. IV. That the grave is the only receptacle or, intermediate state, where all the human race are to sleep and rest till the resurrection and judgment.

PROP. V. That the immortality of what is called the human soul, is attended with unjust, absurd, and ridiculous consequences, and which alone are sufficient to prove the falshood of that doctrine.'

We shall not enlarge on this article, as the author has advanced but little, that has not been frequently repeated, in the course of this controversy. Some of the arguments he alleges are evidently fallacious; yet upon the whole he is no contemptible writer.

41. *A Discourse concerning the Opinions and Errors of the Church of Rome. Preached in the Cathedral Church of St. Peter in York, on Sunday, March 8, 1767. By William Cooper, M. A.*
4to. Pr. 1s. Becket.

This discourse, though short and superficial, bears the marks of ingenuity. The design of it is to shew, that the Roman, like the ancient Jewish church, professedly retains a greater zeal for the forgeries of men, than the commands of God.

42. *A Free Enquiry into the Meaning of the most excellent Name Jesus, shewing the Testimony it bears to the Nations, particularly to the Jews. By Henry Lee, LL. B.* 8vo. Pr. 3s. 6d. Rivington.

This writer takes great pains to shew, that the Greek name Jesus, is the immediate substitute of the Hebrew יהושע Jehoshua; that the word Jehoshua is compounded of *Jeb, the essence*, and *Oshea, or Hoshua, the saviour*, &c. This work is a compound of learning and jargon.

43. *The Doctrines of the Trinity and Satisfaction, illustrated and confirmed.* 8vo. Pr. 1s. Wilkie.

In this treatise the author has produced several texts of scripture in defence of the articles mentioned in the title; but very few which have not been repeatedly urged by former writers.

The argument, however, on which he principally insists, is as follows: The qualities with which God endowed the soul of man, were these three, viz. 1. A will whereby he might be inclined or disposed to action; 2. Wisdom or understanding, to direct and regulate him in it; 3. Power, whereby he might be enabled to put his will so directed in execution. These three faculties, he says, bear a resemblance to the Trinity; the will corresponds to the Father, wisdom or understanding to the Son, and

and power to the Holy Ghost. The scriptures have ascribed these three properties peculiarly and distinctly to the three persons in the Trinity; and, therefore, we are justified by the scriptures in supposing, that the image of God, in which man was created, doth reside in those three faculties of the human soul, and that the image of God in man is an image of the Trinity. From whence he concludes, that the doctrine of the Trinity is the true doctrine concerning God.

They who can be satisfied with arguments like these may have recourse to this performance.

44. *The Double Question discussed, in a Dissertation on Jeremiah, Chap. xxxi. Ver. 29. Occasioned by a late Controversy about Children suffering for the Crime of their Parents; and Idolatry being punished by the Judge, as mentioned Job xxi. 19. xxxi. 26, 27, 28. By John Brekell. 8vo. Pr. 11. Buckland.*

In this dissertation Mr. Brekell discusses the following questions; 1st. Whether children's suffering for the crimes of their parents; and 2d. Whether punishing idolatry by the Judge, were modes of punishment peculiar to the Jewish polity and constitution. Both these questions he determines in the negative, and from thence infers, that the passages in the book of Job, which allude to those modes of punishment, will not bear all the stress that has been laid upon them, to disprove the high antiquity of that book, and to sink its date below the time of Moses.

The threatening in the decalogue, *to visit the iniquity of the fathers upon the children, unto the third and fourth generation*, he supposes to have been executed upon the Jews in the time of their seventy years captivity; particularly as a punishment of their idolatry. This, he thinks, might naturally cause them to say at that time, *The fathers have eaten a sour grape, and the children's teeth are set on edge*; and the prophets who foretold the return of the Jews from their captivity, and probably their recovery from the sin of idolatry, the principal cause of that divine judgment; might with the greatest propriety declare, in that particular and precise view, that they should *not have occasion any more to use this proverb in Israel*; because the ground of that common complaint against them, in their captive state, would be then removed.

He farther observes, that this account of the matter is not only much favoured, but greatly confirmed by the manner in which the prophet Jeremiah introduces the same declaration. For having foretold the restoration of the Jews, he immediately adds, *In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge.*

If this be the true import of these words, as it very pro-

bably is, the inferences, which have been drawn from hence to support a particular hypothesis, are without foundation.

That the suffering of children for the sins of their parents was not a mode of punishment peculiar to the Jewish polity, but took place under other constitutions, is proved by this writer from the following passages in Cicero. "Videtur illud esse crudele, quod ad liberos, qui nihil meruerunt, pœna pervenit. Sed id antiquum est, & omnium civitatum." Epist. 15. ad Brutum.—"Nec vero me fugit, quam sit acerbum, parentum scelera filiorum pœnis lui. Sed hoc præclare legibus comparatum est, ut charitas liberorum amiciores parentes reipublicæ redderet." Ep. 11.

With regard to the second question the author endeavours to prove, that idolatry was punished or punishable by the judge, in the time of the patriarchs. His arguments on this topic are plausible, and proposed with modesty and candor.

45. *The Importance of the Word of God. Being the Substance of Two Sermons, lately preached in the Parish Church of St. George, Gloucestershire, by Richard Hart, Vicar, A. M.* 8vo. Pr. 2s. Fletcher.

In order to evince the importance of the word of God, this writer endeavours to prove, that it is the only standard and repository of true wisdom; the only means of awakening a careless sinner; the only foundation of hope towards God for a guilty conscience; the only principle of holiness both in heart and life; the only source of spiritual comfort, rest, and joy; 'the channel of divine strength' against all the assaults of the enemy, and especially in the hour of death; the seed of eternal life, in all those who hearken to its voice; and the cause of eternal torment to all those who disregard it.

There is great piety, but an air of enthusiasm, in this performance.

46. *Another High Road to Hell. An Essay on the pernicious Nature and destructive Effects of the Modern Entertainments from the Pulpit, &c.* 8vo. Pr. 1s. Vernor and Chater.

The author of this pamphlet undertakes to prove, 1. That there is a devout way of going to hell, which he illustrates by the example of the Pharisees: 2. That the doctrines usually delivered from the pulpit are calculated to lead men into perdition, by teaching them to depend on their own righteousness for salvation.

This piece appears to have been written in opposition to a late invective against the stage. But the author shews very little ingenuity in the support of his argument.

ERRATA

E R R A T A.

Page 294, l. 32, for read, r. need. P. 349, l. 26, for concluded, r. contented,

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